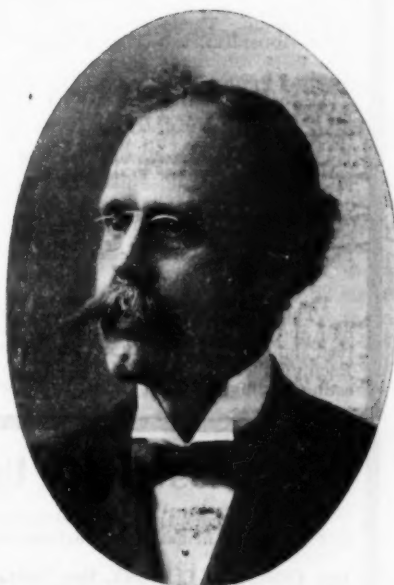


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EDITORIAL.



ONE THOUGHT.

Though time may dig the grave of creeds,
And dogmas wither in the sod,
My soul will keep the thought it needs—
Its swerveless faith in God.

No matter how the world began,
Nor where the march of science goes,
My trust in something more than man
Shall help me bear life's woes.

Let progress take the props away,
And moldering superstitions fall;
Still God retains his regal sway—
The Maker of the all.

Why cavil over that or this?
One thought is vast enough for me—
The great Creator was and is,
And evermore will be.

—Ella Wheeler Wilcox.

THE COMING CHRISTIAN JOURNAL.



THE first man to discover the power of the press in the formation of public opinion was Martin Luther. During the four or five years which preceded the year of the Reformation the average number of books published annually in the German language was about forty-five. As soon as the great reformer began his work the printing presses became busy, and he was by far the largest contributor to their activity. In the year 1523, only five years after the movement had begun, the number of German books was four hundred and ninety-eight, and of these Luther himself actually wrote one hundred and eighty-three. Since those days the press has been abundantly used for the purpose of molding public opinion. All newspapers and most magazines attempt to do so, even when they seem to be merely catering to the whims of public fancy or the appetite for news. For few editors can be found to denude themselves so completely of their own opinions and aspirations that their personality does not color the news or articles which they send out to their readers. And the most powerful periodicals, those which have made their mark, whether in secular or religious matters, upon the public mind, have always been those through which some personality spoke its message frankly and earnestly. On the other hand, almost all the great social and spiritual movements of modern times have been sustained and directed by means of the press and very largely by means of periodicals.

It is impossible nowadays for any group of pulpits to form a society or club for the propagation of some new ism without a paper being immediately started. Through its pages they seek to maintain communication with one another and to win converts to their faith and supporters for their enterprise.

The Church of Christ, which began the use of the

press to create popular movements, is today fully alive to the power of this instrument. Every denomination has and must continue to have its own weekly and monthly papers and its year books. Every important church society feels the need of some sheet by which it may keep in touch with its subscribers, inspiring and reminding them by regular and interesting accounts of the work to which they have given their money, and its fruits of blessing. Even individual congregations, when they are large and their work is varied and powerful, find it necessary to print and circulate a weekly or a monthly sheet with full accounts of the diverse departments of labor which are being carried on by them.

An Open Field.

Amid all these spheres of influence which are occupied in the America of today, by a countless multitude of papers, there is one field, perhaps the greatest of all, which has not been occupied, or is not occupied adequately, at the present time. We refer to the need for an inter-denominational weekly paper. It is certain that none at present exists in all the length and breadth of America which attempts to do the exact work which ought to be done for the evangelical churches of this continent. As this is a matter of vital and, from some view points, even overwhelming importance, we propose to sketch briefly the main features by which such a paper should be characterized.

1. In the first place, there is need for a popular and influential exposition and defense of the Christian faith. This is no doubt being carried on with considerable power by many of the religious weeklies connected with the various denominations. But it must be remembered that they are seldom read or valued by any but the already convinced supporters of the respective sections of the church with which they are connected as more or less official organs. And the very fact that they are thus connected does not add to the force of their defense of the faith which is held in common by all the separated portions of Christendom. If a paper could be found to speak in the name of them all, to stand out as the exponent of the very heart of the Christian experience as all the denominations possess and enjoy it, its voice would certainly reach circles which at present are hardly affected by all the learned and eloquent and thoroughly adequate claims and pleas for Christ which are being made under present circumstances.

Profound Faith Necessary.

This must be done by writers who are themselves convinced of the final truth and supreme authority of the central elements of the Christian faith. The world knows perfectly well when would-be exponents of Christianity are tampering with its real nature. When the incarnation of the Son of God is made less than that by some clever juggling with the word divine, or the fact of sin is hidden behind a maze of scientific metaphors, or the profound, conscience-stirring New Testament doctrine of an actual atonement which cost Christ his life-blood, is softened to suit the supposed refinement of the modern mind into something less terrible, less crushing, than that—the modern mind knows perfectly well that it is being deceived and played with. Christianity is well known as to its main features, and

the popular mind has a very keen feeling for, and a very clear judgment of, any and every attempt to withdraw any of these features, because they are miscreations, or terrible, or humbling to human pride. The journal which would stand forth as the spokesman of the faith held in common by all the great evangelical churches must do so in the full light of present-day scholarship and science. Nothing can be weaker than to suppose that the critical study, either of the Bible or nature, is going to undermine the essentials of Christianity. It is not too much to say that a generation of men is growing up in the ministry of all the churches who know the assured results of historical and scientific investigation, and who know that their faith stands stronger and their evangelical doctrine clearer for these results. The paper that would interpret the Christian faith of all the denominations to our generation must have behind it this degree of scholarship and this glad confidence in the Christ of God.

Religious and Literary.

2. But this paper of which we are dreaming, and doing more than dream, must be so religious as to stand in the place of an interpreter of life. It must therefore be a journal not only of religion, but of social and literary progress as well. It must be a paper which is able to hold its own as a first-class authority on these subjects, speaking with the voice of those who again know the facts and see their meaning in the light of the gospel of God's grace. Nothing can be more disastrous to the church than the separation of the religious from the so-called secular periodicals. There must ever be special periodicals as we have seen above, which shall be concerned with their own fields of investigation and work; but all leading at last to Christ. And there must be brought into existence more periodicals which can survey, as from the throne of that kingdom, all these varied interests. The unity of all departments is, as we believe, in that kingdom. This unity must be made real somewhere and somehow, and in as many ways and places as possible. One way of revealing this unity of all life in Christ is by establishing and promoting a journal that shall deliberately set itself to the task of making that unity real, supreme, inspiring beyond all other thoughts or facts for the minds and hearts and the enkindled imaginations of its readers.

3. We have but brief space to say in conclusion that the paper we speak of should do what none at present attempts in a broad and successful manner. It should give every week a survey of the Christian world. This would become one of its most influential departments. The denominations all suffer from ignorance of one another. The ministers of each ought to know a great deal more than they do of the problems, aims and triumphs of the rest of Christendom. This alone is sufficient to strengthen our faith and to give us all a new sense of the proportion of things in our study of living doctrines, the doctrines that are active and powerful as the very word of God today.

It must be evident that if a journal could be established which in any measure fulfilled the functions which we have sketched it would exert a most powerful influence upon the movements for the reunion of Christendom. No union can ever be secured until the churches come to know and respect each other better than they do. When their mutual confidence and affection have deepened they will become ashamed of some misunderstandings and some forms of rivalry which at present run over the country unashamed. Blessed the journal which can help to bring the

churches nearer that great day of peace and love and final reunion.

Where can such a paper be better established than in Chicago, the central city of the nation? And what paper can hope to move toward that lofty ideal, if it be not *The Christian Century*?

FOREIGN MISSIONARIES UNDER FIRE.

The criticisms by Mark Twain in the North American Review of the missionaries in China in general, and of Dr. W. S. Ament in particular, have been unjustifiably severe; and his failure to retract statements which have been proved to be groundless is not to his credit; yet the main charge in the indictment is one over which the Christian church would do well to do a little more pondering before dismissing it from their thoughts. That Dr. Ament in taking part in "a punitive expedition," and in accepting and disbursing tribute for indemnity which was collected under pressure, acted from the purest and most chivalrous motives is at once conceded. Those who know him intimately regard him as a high-minded Christian gentleman who would not wittingly descend to an unworthy deed. In this opinion *The Christian Century* shares. And Dr. Ament himself is reported to have said in a recent interview that while further light might lead to a change of heart, with the light which he now possesses he would do over again everything that he has done. Mr. Conger, the United States minister in Peking, who understands the difficulties of the situation arising from the confused and chaotic condition of society, unqualifiedly endorses his course of action. Dr. Ament has returned to this country and is now making his defense. Some of the criticisms made by Mr. Clements have been successfully answered, still there are some points in the indictment which neither Dr. Ament nor any of his defenders, including Dr. Judson Smith, the secretary of the American Board, has made clear. It makes no difference whatever in the argument to say that not a cent of the money collected went to Dr. Ament or to his associates for mission purposes, but that it was used solely for the relief of the native refugees whom the Boxers had despoiled; nor does it make any difference in the argument to say that Dr. Ament acted in accordance with the Chinese custom of making the head of the clan or village responsible for the actions of the people as a whole. Deeper than questions of policy is the question of principle. "A punitive expedition" does not seem to be the kind of undertaking in which missionaries ought to take part. Dr. Ament's defense is that "the Chinese were likely to mistake leniency for weakness and fear. The punitive expeditions were therefore the only thing that could show them that no weakness or fear existed." He adds: "What we missionaries wanted was a judicious punishment spread over the entire affected district." Speaking of Captain Forsyth, who had charge of the expedition, Dr. Ament puts it to his credit that although not in sympathy with the missionaries, "he did not permit his feelings to interfere with his work." There are many who have difficulty in harmonizing this appeal to the sword with the spirit of Christ.

And when, after the siege of Peking, the Chinese Christian refugees took possession of the deserted palace of a native prince, Dr. Ament "at the advice of the foreign officials," confiscated the furnishings still left in the house and sold them, using the money to

feed the starving refugees, he evidently exceeded his authority. As an emergency act the taking and selling of loot for such a humane purpose might be defended; but to justify it in cold blood upon high ethical grounds is another matter. What the churches expect from the missionaries is a strict adherence to the highest ethical principles, whatever be the sacrifice entailed; and if, under the strain and stress of circumstances, a compromise of principle be made, or a standard be adopted lower than the highest, let it be excused, but never let it be justified.

The ethical principle involved in the case before us is essentially the same as that with which Victor Hugo grapples in "Les Misérables." Jean Valjean is out of work. His sister and her seven children, who are dependent upon him for bread, are famishing. In his desperation he knocks a hole in the window of a baker's shop, passes his arm through the grating and glass, seizes a loaf of bread and carries it off. He runs at the full speed of his legs, but is overtaken, is arraigned for theft and house-breaking, is found guilty, and is sentenced to five years in the galleys. Was Jean Valjean morally justifiable in stealing that loaf of bread to feed a starving family? The motive of the man we admire, the severity of his punishment we deplore, but if men were allowed to put forth their hands in times of emergency and take what is not their own, the underpinning would be removed from our social order. Many a man who could endure the intensest sufferings himself rather than yield to compromise would stretch his principles to the breaking point rather than see others suffer. The ideal is seldom realizable, and in practical affairs the highest course is always hard; but the highest course is the only one that needs neither apology nor defense.

THE VISITOR.

One of the notes of the recent American literature has been dispersion—the search of the continent for a new scene in which the old drama of life might be staged. Every nook of the land has been explored for local color, every dialect has been phonographed, and many of our writers have seemed to believe that a new dislocation of language, or a fresh crudity of character was all that was necessary to originality. Fortunately enough of the actually new abides that is worth discovery and report to afford material for novelists and anthropologists for some time to come. Among the most interesting of the regions thus opened in recent years is that mountainous district which constitutes the back yards of some eight or nine of our southern states, including the Virginias, Kentucky, Tennessee, North Carolina, Georgia and Alabama, and which has been happily named "Appalachian America." Here is a race of mountain whites, the descendants of the patriots of revolutionary days, but for generations so isolated that until of late no jostlings of lowland civilization had disturbed the solitudes or broken in upon the mountain customs. Of late, however, reports have begun to reach us regarding these interesting folk, preserving as they do the very speech and habits of an earlier age, so that in them we seem to discover our "contemporary ancestors." Into this region we are taken by such books as Mr. John Fox's "Mountain Europa" and other tales, the Craddock Stories, Mr. Cable's "John March, Southerner," Lillian Bell's "Little Sister to the Wilderness," and W. E. Barton's "A Hero in Homespun."

The Visitor had recently a chance to see a bit of

this mountain life, and at the same time catch a glimpse of one of the most effective agencies for the education and equipment of this mountain people. Berea college, a half day's delightful drive over Kentucky pikes, brings one from the heart of the "blue grass" region, that garden spot of our land, to the border of "the mountains," which is as much a sociological as a geographical term. On the plateau through which the country climbs up from its rolling greenness to the rocky stronghold held by the mountaineers, the moonshiners and feudists of current report, lies Berea, the center from which radiate educational and Christian agencies through the entire mountain neighborhood. With Berea the name of John G. Fee is intimately linked, and in his story one finds all the elements of romance and heroism required for the most effective novel. Born in 1816, converted in 1830, graduated from school and entering Lane seminary in 1842, married in 1844, and nine years later coming to Madison county, he founded the Church of Christ in Berea. In Lane he had been greatly stirred on the subject of slavery, and he determined to give his life at whatever cost to its abolition and the repair of the wrongs it had inflicted. Such ideas were little calculated to give a man a quiet life in those times. From the first he was the object of opposition, and mobbing was a frequent experience. His meetings were interrupted, himself carried out unresisting but unbending in his purpose, and after exposure, evil usage and threats, set at liberty, perhaps many miles from home. He had a way of praying himself out of difficulties. A lady told the Visitor that a relative of hers was a member of one of these mobs which started fully determined to hang Mr. Fee. They took him to the chosen place, and with a rope about his neck they gave him time only to pray. He fell upon his knees, and when he had finished that earnest petition not a man was left to do him harm. Soon Gen. Cassius M. Clay heard of him, and being of kindred sentiment they became associated first in anti-slavery agitation and later in the organization of Berea college for the education of the negroes and all others in similar case. It will be remembered that Gen. Clay was the original of Mrs. Stowe's St. Clair, the kindly disposed slave owner in "Uncle Tom's Cabin." Two men of such positive convictions as Mr. Fee and Gen. Clay could not always agree, but their work in behalf of Berea linked their names in indissoluble union. Mr. Fee's positiveness is illustrated not only by his bold attitude on the subject of the negro, but as well by his uncompromising adherence to his convictions on Biblical teaching. Coming to the conclusion that he was not fully following the Scriptures as a new school Presbyterian, he left the little congregation which he had established in Berea, and after being immersed, he began the organization of a Christian church, with only himself and family to start with. His great saying was, "The one and only test for membership should be the acceptance of Christ in all the fulness of his character." Loved and honored, he lived till January of the present year, when he passed into the fuller life. His best monument is the college, on the walls of whose chapel his portrait hangs.

The school is certain to surprise one who sees it for the first time. The majority of the students are of the mountain class, young men and women whose education augurs the best possible things for their mountain homes. The Visitor talked with several who had never seen a train till they came to Berea. These young people have grown up in the typical mountain

homes, where the whole family lives in a log cabin, either single or double, the latter consisting of two cabins side by side, with a roofed space between serving for a dining room, and where the margin of conveniences, and even of what most of us would consider necessities, is very narrow. Such cabins fall into groups on creeks or in mountain valleys, and take to themselves quaint and characteristic village names, like Fair Play, Wide-Awake, Cutshin, No Bizness Branch, Troublesome, Stand-Around and Hell-fer-Sartin. One is interested to find among these people certain informing survivals of the old Anglo-Saxon that would have read well in Chaucer, such as "hit," for "it," "holp" for "helped," "drug" for "dragged," "pack" for "carry," "gorm" for "muss," and "feisty," meaning full of life, impertinent. The greeting, on riding up to a cabin, is, "Howdy, strangers 'light and hitch yer beasties." Curiosity is unrestrained, and the comer is likely to be greeted with a shower of questions that would do credit to a Chinese ambassador visiting in Chicago. "Who might you all be? Where are ye aimin' ter go? What brung ye up this air way off branch? Where do ye live at? Where's yer old man? (This to a lady.) How old be ye?"

The "Moonshiners".

The mountaineers are, of course, "moonshiners" to a great extent. One is likely to be told quietly in a country rendezvous where "court" or trading brings the people together, that every other man makes illicit whisky. It is difficult to convince these people that the government has any more right to interfere in this regard than in any other household affair. If you inquire for the "dispensaries," you are likely to be taken up any of the roads a short distance to some by-path and there have pointed to you a very simple plan for satisfying the thirst of the traveler. There may be a cave, or a sheltering thicket. Perhaps there is a rude sign to the effect that "Bill don't talk," indicating the impracticability of any attempts at conversation with the unseen genius of the place, who has, of course, taken full note of your appearance and harmlessness as you approached. You put your money on the designated spot, and withdrawing presently return to find the whiskey in its place. Now the Visitor does not vouch for all this, but is so informed "upon the best authority."

One of the most interesting features of the mountain life is the preaching. The ministers are for the most part very poorly equipped for their work, and as a result their discourses are curiosities from both the linguistic and the theological point of view. President Frost of Berea says:

"A few of their preachers aspire to greater knowledge—several have moved to Berea and entered school. But the majority rather glory in their ability to speak 'as the Spirit gives them utterance.' And their utterance is loud. The present writer was invited to preach at one of these associations, and in the middle of his discourse one woman nudged another, with the remark, 'I wish he'd quit talkin' and go to preachin'!'"

"And it is sad to see that this class of preachers is still being replenished. One young man, persuaded to attend a southern theological school, was back in three months fully equipped."

"Yas," he said, "the seminary is a good place to go and get rested up, but 'tain't worth while for me ter go thar no more's long as I've got good wind."

"Meeting a young man unusually well dressed at a mountain 'court day,' we asked if he was a teacher."

"No," he answered, "I couldn't get nary certificate."

"What are you doing, may I ask?"

"I'm tendin' some churches," was the unabashed reply.

"And in proportion to their lack of education is their sectarian assurance. We found four kinds of Baptists, each refusing to recognize the validity of the ordinances as performed by the others."

Here is a sample of the mountain preaching upon which the Visitor came, as it was set down by a hearer.

"My brethering, you'll find my tex' somers in the Bible, an' I hain't agoin' ter tell yer whar; but hit's thar. Ef yer don't believe hit, you jest take down yer Bible an' hunt twell yer fine hit, an' you'll fine a heap more thet's good, too. My tex' it this: 'On this rock will I build my church, an' the gates of hell shall not prevail against hit.'"

The True Church.

"Now, I'm goin' ter speak the truth ter-day, no matter who hit hits. Ef they's ary man in this aujience thet don't agree with me, thet's his lookout, an' not mine. The question fur us ter answer 'bout this tex' is this: Wut church war hit thet the Lord founded? Wut church is hit thet the gates of hell haint agoin' ter prevail against? I'm agoin' ter answer thet question; an' I'll tell yer wut church hit is; hit's the Ole Hardshell Baptist church; thet's wut church hit is."

"A heap o' people says hit war the Christian church. Well, hit warn't. The Campbellites says they're Christians; the Methodis' says, 'We're Christians, too.' Wall, I haint a Christian: I'm a Baptist. I fine in the Bible thet the disciples war fust called Christians at Antioch. Not at Jerusalem. The Lord never called the church Christians, nur no person else thet had any right ter gin the church a name. The Lord founded the church wen he went down inter the warter, an' the gates of hell shall not prevail against hit."

Proceeding, the preacher gave a vivid description of his conversion, which he affirmed took place under a hickory tree on a stormy night.

"I cud go," said he, "to thet ole hick'ry tree the darkest night the Lord over made. An' wen they axed wut church I'd jine, I sez, sez I, 'Lemme jine the Baptist,' sez I; 'not the Missionary Baptist, nor the reg'lar Baptist, but the ole, Two Seed, Iron Jacket, Predestination, Hardshell Baptist-ah!' For on this rock I will build my church, and the gates of hell shall not prevail against hit-ah."

It is greatly to the credit of some of these preachers that they are trying to atone for lack of education by attendance at such schools as Berea. The Visitor had pointed out to him in one of the classes a middle-aged man who was laboriously naming the states bordering on the Atlantic. He was spoken of as a rather successful Methodist preacher.

Adapted to Its Purpose.

The school is admirably equipped for its service to this community. President Frost is an Oberlin man, a scholar of recognized abilities, and devoted heart and hand to this work. All branches of educational work are carried on, emphasis being laid on manual training as an aid to resourcefulness among the people. On the walls of the wood-workers' department one reads such legends as "Jesus was a carpenter," and "A trade learned is a fortune made." The class of students at Berea is surprisingly alert. The chapel services were inspiring and the points made in a brief address were as quickly caught by the young people as in any college in the land. Negroes and whites work side by side, and not a few boys from the north, even as far as New England, have been drawn to

Berea by the character of the work and the limited expense.

Out from this school go teachers into the mountain regions, and this is the promise of better things for this people. A young woman who goes as a teacher has a difficult task, but one that is self-rewarding.

An enthusiastic old mountaineer described an example in this wise: "I tell yeou hit teks a moughty resolute gal ter do what that thar gal has done. She got, I reckon, about the toughest deestric in the ceounty, which is sayin' a good deal. An' then fer boardin'-place—well, there warn't much choice. There was one house, with one room. But she kep' right on, an' yeou would hev thought she was havin' the finest kind of a time ter look at her. An' then the last day, when they was sayin' their pieces an' sich, some sorry fellers come in thar full o' moonshine an' shot their revolvers. I'm a-tellin' ye hit takes a moughty resolute gal."

Best of all, the college goes to the people in a score of ways, by lecturers, literature and extensive libraries, carried on horses, a box of books on each side of the saddle. By these and other methods President Frost and his associates are slowly bringing a new day to the mountain people, the hardness of whose fiber is destined to lend strength to southern life, even as their highland region forms the geographical backbone of the south.

SETTLEMENT OF THE GILBERT CASE.

The Congregationalists of the middle west have had a disagreeable task in dealing with the case of one of the professors in the Chicago Theological seminary. About two years ago Professor George H. Gilbert of the New Testament department began to publish his conclusions regarding the person of Christ. These appeared partly in magazine articles and partly in a series of volumes. In "The Revelation of Jesus," published in 1899, Dr. Gilbert reached the position that the Fourth Gospel does not teach the real but "an ideal" pre-existence of Christ. As this deeply affected the doctrine of the person of Christ, the directors of the seminary asked Dr. Gilbert to prepare his own complete statement of New Testament doctrine. This it appears that he has done by writing a new book, entitled "The First Interpreters of Jesus." We are able to say that in this part of his historical investigations the professor has reached a similar conclusion. It appears that for the apostle Paul Christ only began to be really when he was born at Bethlehem. When Paul speaks of Christ as pre-existent he is again referring to the purpose of God, and not to any real pre-existence. This must mean that Dr. Gilbert does not find in the New Testament any ground for believing in the incarnation as the church has held and taught it from the earliest times. Christ the real man, is not, then, the real God; he was a man foreseen and so ideally existent from eternity; highly gifted with natural genius and gracious character, when at last he was brought into being, anointed with the Holy Spirit to be the Messiah. This is a perfectly familiar doctrine to those who know church history. It is the very doctrine which the Congregationalists of New England gave up their churches and parsonages and a thousand historic associations to repudiate. We consider it a serious error on the part of the directors that in accepting the resignation of Professor Gilbert they did not specify the one sole reason for their action. They have thereby done an injustice to Professor Gilbert, who has a right to stand clear of any other sus-

picion; and they have made it appear by comparing their resolutions with his letter that it is critical investigation and scientific study which they dislike and condemn. By shirking the statement of the one supreme doctrine which caused this resignation, they have put themselves on record as if they were obscurantists of a very primitive order. It is quite clear from his own writings that if Professor Gilbert's resignation had not been accepted, the Chicago Theological seminary would have stood before the world as an institution for which the Catholic doctrine of the incarnation was a matter of indifference. In saving themselves, as they have done, from that situation, they ought, for their own sakes, as well as Professor Gilbert's, to have given the ground for their action.

NOTES AND COMMENTS.

Theology is progressive, truth is eternal.

What the Churches Want.

The churches want preachers rather than sermonizers; men who have a message to deliver, rather than men who have a subject to develop. A well-known divine, at the end of his public life, was heard to say: "If I had loved subjects less and men more, I would have had larger results to show in my ministry."

Conviction Essential.

Conviction breeds conviction. Doubt engenders doubt. Better offensive dogmatism than inoffensive know-nothingism. Benjamin Kid remarks that "the undogmatic sects reap the scantiest harvests, while the dogmatic churches still take the multitude." The preacher who says, "I believe, therefore I speak," will never lack converts. But why should dogmatism be offensive? Why should it not be tempered with charity and seasoned with love? Why should the possession of a belligerent spirit be regarded as necessary to the holding of positive convictions?

The Supreme Problem.

Every age has its supreme problems. The supreme problem of theology in the present day is the person of Christ. "Who is he? What is he?" are the questions which men are asking with new emphasis and urgency. His incarnation and resurrection are being studied anew in the light of the doctrine of evolution. Christ challenges the world's attention and the more men know of him the more does his influence over them increase.

A Sign of the Times.

Among the signs of the times is the inauguration of new societies for the furtherance of social reform. One of the latest born is called "The Scottish Christian Social Union." Its objects are: (a) To claim for the Christian law the ultimate authority to rule social practice; (b) to affirm the social mission of the church, and make practical suggestions as to how that mission may best be fulfilled; (c) to investigate where necessary the social and economic facts in different departments of the national life, and to study how to apply the truths and principles of Christianity to the problems arising therefrom; (d) to take action as occasion arises for the furtherance of specific reforms. All such movements are in the right direction; but plain Christian folk will naturally wonder why the church itself is not being made more effective as an agency for social reform.

Marcus Dods

The Rev. Marcus Dods, D. D., the eminent Free Church of Scotland divine, who is now on a visit to this country, does not speak hopefully of the results of

the recent union of the United and Free Presbyterian Churches of Scotland. The Highlanders, who are intensely conservative and provincial, are afraid that too many concessions have been made; and unless better counsels prevail, they may break off and form themselves into a separate organization.

Light on a Dark Background.

The desolating fire which swept over Jacksonville, Fla., licking up over ten million dollars' worth of property, and rendering upward of fifteen hundred people shelterless, brought into light some of the noble qualities of human nature. It was said that the disaster effectually obliterated the dividing line between the rich and the poor, making all akin. Women of wealth sat on the curbstone beside their poorer sisters; sharers with them in a common misfortune. When all the trappings of wealth and rank are stripped off, men are seen to be very much alike. In the deep experiences of life the rich and the poor meet together; and in the common touch of kinship they are made to feel that the Lord is the Master of them all.

Creed Revision.

At the General Assembly of the Presbyterian church, now in session at Philadelphia, the burning question is the revision of the church standards. The committee appointed to consider the whole matter of "the restatement of doctrines most surely believed among us, and which are substantially embodied in our Confession of Faith," has had a hard task before it. The expression of opinion obtained from the Presbyteries has been divided; yet there has been a very general desire that some deliverance might be formulated by the committee on creed revision that would secure harmony, and set the entire question at rest. It is high time that some way of relief was found from subscription to the Westminster standards. However interesting they may be as a historical relic, they have long ceased to express the living faith of the church. A few pages of large type are all that is needed in which to give formal expression to the essential truths which constitute the vital core of the Christian religion.

What is Success?

One of the most discouraging things in life today is the tendency to believe that success is in having, instead of in being. If a man makes a million of dollars he is called successful, though he should utterly lack in the elementary moralities. We believe the true view of success is that it is the development of all the best in a man. If one makes a fortune for himself and does not make a man of himself, what will it profit him? This is the answer to the speech recently delivered by Mr. Charles M. Schwab, president of the American steel trust, to three hundred poor boys of St. George's Evening Trade school in New York, when he said that he knew no college men who had succeeded in industrial and manufacturing lives. Such an estimate of success has a debasing tendency. It ought to be steadily and earnestly preached that whoever makes a character is a success. What he may have in the way of wealth is incidental. A man without a character is a failure.

CHICAGO NOTES.

Chicago is a great city, but it is still in the making. Great forces are at work within it—forces both of good and evil. Its population, which numbers something near two million souls, and which is scattered over 196 square miles of territory, is heterogeneous in the extreme. It includes representatives of almost every nation under heaven. About ninety per cent

of its population are foreign born, or are of foreign-born parentage. And what renders the work of civic and social unification slow and difficult is the circumstance that these foreign elements are in solid blocks. There is a Bohemian district, a Polish district, an Italian district, and so on. Between the different settlements there is often intense race hatred. Unity will come only as the idea of brotherhood grows.

The forces of evil are mighty and are very much in evidence. There are 6,000 saloons, employing about 31,600 people, and having a daily revenue of \$316,000; there are 31 theaters, most of which are open on Sundays; there are 3,000 pool and billiard rooms; there are large numbers of gambling dens and houses of ill-fame. It is estimated that there are in all 50,000 people who live directly upon crime, or who are connected with evil resorts, the influence of which tends to the demoralization of the community. To match herself against these destructive forces it behooves the Church of Christ to be intensively aggressive.

But if the shadows are deep the light is bright. Nowhere are the forces that make against sin and for righteousness more active or more potential than in Chicago. Leaving out of view the Roman Catholic Church, and other religious and charitable organizations, we have in the city 605 Protestant churches, with 167,000 members, and 184,000 pupils in the Sunday schools. The various forms of benevolent effort of which these churches are the center cannot be even enumerated. In the sum total of their results they make a noble showing; and although generally silent and unseen in their operations, upon them depend, to an extent that many never dream of, the saving of the city.

The movement of population in the city of Chicago is something remarkable. The postoffice authorities state that on the 1st of May of this year there were a hundred per cent more changes in the down town district than there were last year. In the resident districts the proportion of changes caused by the "Moving Carnival" are no doubt equally large. From this shifting of population great confusion arises in church work. The pastor of a medium-sized church reports that after the 1st of May he has had to strike off his visiting list the names of two hundred families, who have removed from his district. One of the most popular preachers of the city is wont to say that he does not preach in a church, but in a railroad depot, where people are continually coming and going.

The reception given by the trustees and residents of Chicago Commons to their friends in the new building on Saturday, May 11th, marks the beginning of a new era in the history of that useful institution. A recent gift of \$12,000 from the family of John Marshall Williams for the completion of the residence wing of the building supplies a much needed addition, while at the same time it makes necessary the raising of an additional \$5,000 for its equipment. If people only knew the blessed work which Chicago Commons, with its band of noble workers, is doing; if they only knew the cheer which it is bringing into dark and desolate homes, the social discontent which it is allaying, the festering sores on the body politic which it is healing, they would give to it unstinted sympathy and support.

At the first annual meeting of the Associated Jew-

ish Charities held May 12th, an encouraging report was presented. Through this agency the large sum of \$135,000 has been collected during the year. This is an advance of twenty-five per cent upon the amount raised in the previous year. Few people have any idea of the beneficent work done by the various Jewish charitable organizations of the city. Hospitals, training schools, homes for orphans and for the aged are among the institutions which these organizations sustain. The Christian church has no right to claim an exclusive monopoly of works of mercy.

The Bible Society—the sixty-first annual report of which has just been issued—is one of the helpful agencies in the city. Its purpose is to place a Bible in every Bibleless home in Chicago. A house to house canvass made a few years ago revealed the startling fact that of the 1,280 families visited, 1,200 were found to be destitute of the Word of God. In another section of the city 1,140 Bibleless homes were found. The agents of this society say that it is no uncommon thing to find people who have never seen a Bible or who do not know it from a dictionary.

"Holiness Bands" have been invading this citadel of Satan. They speak of themselves as "none of your dead Quaker sort of people that go to meeting, and sit around like so many whitened tombstones in a graveyard." They believe in having "a lively time," and in "making the dust fly." Their artificial methods for getting up a revival savor of self-excitation and hypnotism. They belong to the class who have "a zeal of God, but not according to knowledge."

It is somewhat difficult to determine what the exact result of closing the army canteen at Fort Sheridan has been. It is affirmed that a large number of "blind pigs" have been started in Highwood since the abolition of the canteen, and that drunkenness among the soldiers has been on the increase. The testimony is somewhat conflicting; but the ministerial committee appointed to investigate the matter report that upon the whole the results have been in favor of good order and sobriety. The official reports at Fort Sheridan show that whereas from Nov. 1, 1900, to Feb. 10, 1901, the percentage of arrests was 5.2; from Feb. 10th to May 2d the percentage of arrests has been 4.9.

An epidemic of speculation in stocks and grain has broken out in the city. A peep into the Board of Trade the other day revealed a condition of things which is perfectly appalling. If that excited crowd of vociferating and gesticulating men represents the commercial center of the northwest, a more unhealthy condition of things could hardly be imagined. It is said that the gambling epidemic is spreading from employer to employed and that thousands of clerks are mortgaging their wages months in advance, on the ten per cent plan, to have money to stake on the chances of the game. For almost every one of them there is surely coming a day of reckoning. They are generally following the lead of George Phillips, who is the hero of the hour; and whose large winnings represent hundreds of wrecked fortunes. The gambling passion is eating our industrial and social life as a canker. Can nothing be done to check it? Is there no balm in Gilead that can cure this social sore?

The Chicago Federation of Religious Workers has

now completed its organization. Its objects are the establishment of a bureau of information concerning the religious and social forces of the city and the laws and ordinances relating thereto; and the promotion of combined efforts for the general good. Among its officers are men whose names are prominent as workers in the cause of religion and good morals in Chicago. The secretary is H. F. Ward, 4648 Marshfield avenue.

Last week thirty-seven women graduated from the Chicago Training School for City, Home and Foreign Missions in connection with the Methodist church. Dr. John Henry Barrows, president of Oberlin, gave an address on "The Extension of the Kingdom of God, as Seen by the World Traveler."

The recent death of Mrs. Lucy Judd, wife of Deacon H. Worthington Judd, and her new-born baby, who received no medical treatment, together with other similar cases also, has aroused a storm of popular indignation against Dr. Dowie, and the authorities are threatening criminal action against him. "I think that Dr. Dowie is crooked—crooked in his teachings and crooked in his dealings," declared J. W. Cabeen, a former elder of Zion, living at 248 LaSalle avenue, to a reporter for the Daily News. "He is false in his theology and false in his business transactions. He is not insane; on the contrary, he is an extremely long-headed man and a man of superhuman cunning. Some take the ground that he is an out-and-out imposter, but I take the more charitable view that he is self-deluded. He is guilty of the most arrant hypocrisy and yet I think that he believes in his own acts. You have heard of the man who lied so much that he came to believe his lies were the truth. He is a man of remarkable resource and powers of mind and is a born leader, and that accounts for his wonderful success. I believe that God really used him in the days of his humbler condition when he was pure in heart, but success has puffed him and filled him with pride, and he has fallen away, and when a man falls the devil can do almost anything with him. The power that he assumed was too much for him and he has gradually got to the point where he uses the whole church for his selfish aggrandisement and exploitation. He has piled up an immense fortune, which has been poured into his coffers for the cause, but which he has retained absolute control of and has used as he pleased."

Dowie is now hiding, trying to escape the clutches of the law, and it is said that a "run" has been made upon his bank by nervous depositors. It is thought by some that the knell of Dowieism has sounded; but Dr. Dowie is a resourceful man, and his power will not be so easily broken. He is one of the most colossal frauds of the century.

At a recent meeting of the Chicago Association of Congregational Churches, when the subject of second service was under discussion, the statement was made by Dr. I. C. Armstrong, the city missionary secretary, that of the seventy-six Congregational churches within the limits of the city twelve have larger morning than evening audiences, and sixty-four have larger evening than morning audiences.

Hushed was that little room; so very still
As if a whole world's heart had ceased to beat
Through withered leaves of Hope, the tears fell chill
On lonely feet.
Shalt Thou not count the widow's tears that fall?
Shalt Thou not give the broken-hearted rest?
Shalt Thou not hear earth's weary ones that call?
Beloved and Best!

—Guy Balguy.



CONTRIBUTED.

EAST LONDON.

'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his windows seen
In Spitalfields, looked thrice dispirited.

I met a preacher there I knew, and said:
"Ill and o'erworked, how fare you in this scene?"
"Bravely!" said he, "for I of late have been
Much cheered with thoughts of Christ, the living bread."

O human soul! As long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,

To cheer thee and to right thee if thou roam—
Not with lost toil thou laborest through the night!
Thou mak'st the heaven thou hop'st indeed thy home.
—Matthew Arnold.

WHAT DOES THE PRESENCE FORETOKEN?

By James M. Campbell.

What are we to hope for from the presence of Christ? If Christ is really present, what are we to expect from him? What does the fact of his being present, presage? We answer, the presence of Christ is a pledge of good for the world. If he is here in the power of the Spirit, we have every reason to expect great things from him. We cannot paint the future too brightly if it is in his hands. To those who believe in the potency of his presence pessimism is impossible.

To a large extent the inspiration of hope has died out of the church. Great things are not expected. Christians are not, as a rule, in the attitude of eager expectancy. They have ceased to hope for much from the future because they have in reality ceased to hope for much from Christ; and they have ceased to hope for much from Christ because the sense of his presence has become dim. The days of buoyant, youthful hopefulness have always been days when the church has been deeply imbued with the consciousness of the presence of her Lord.

There are those who, looking abroad upon the increasing conflict between good and evil, estimate that these two forces are so evenly balanced as to preclude the possibility of any great measure of progress. It almost seems to them as if the conflict which is now on must end in a drawn battle. Their gloomy forecast comes from not seeing the invisible leader who is at the head of the forces of good, and is pushing them on to ultimate victory.

The American soldiers in the war of the rebellion went to battle singing:

"John Brown's body lies mouldering in the grave,
But his soul goes marching on."

Not the soul of the dead Christ, but the living Christ himself, goes marching on through the ages at the head of his conquering legions.

Others glowingly optimistic see not only victory for the right, but they see it close at hand. The world which they look upon is growing steadily better. It has within itself power of recuperation. Only give it time, and it is well able to overcome all alien forces and to work out its own salvation.

Others regard the present order of things as doomed to failure. They believe that the world is growing worse. They have no hope of victory from the forces that are at present in operation, and which are at the command of the church. They do not think that Christ is making much headway. What he is gaining at one point he is more than losing at another. They even hold that it is not the mission of the church to convert the world, and hence all her well-meaning efforts to compass this great result must of necessity prove abortive. They are looking forward to a general collapse. And when things have come to the worst the absent Christ will return to begin his millennial reign. Touching the present, this class are pessimists to the core. They strike hands with the Buddhistic theosophist, who looks upon the world as moving in a circle, rather than in an upward course. Instead of hoping great things from "the presence," they are hoping for "the presence" as something yet to come. But that which the church hath, why should she yet hope for?

There are others who take a medium view of things. They believe in the final victory of the right. They hold with Professor Drummond that "the whole tone of the Bible when it speaks of the final results of the world's history is of jubilee and triumph, never of sorrow and despondency." They believe with John Bunyan that "there will come a time when Antichrist will be a matter of history, when saints will speak of how he grew and spread, and how he was consumed by the breath of the Lord's mouth, and destroyed by the brightness of his coming." Yet they do not believe that the goal is to be reached at a single bound; or that the path of progress will describe a straight line. Obstacles many and stubborn have to be surmounted. The conflict of the human will with the divine purpose, out of which have grown the tragedies of the ages, will continue. But Christ will be ultimately victorious. He will gain supreme control of all things. "For he must reign until he hath put all his enemies under his feet." (I. Cor. 25: 25.)

Strengthens Faith.

When it is seen that Christ has not delayed his coming, that he has not kept the world waiting in vain through long centuries for his return, the hope of the church instead of being extinguished is put upon a firmer basis. If "for this end he both died and rose again, that he might be the Lord both of the dead and the living" (Rom. 14: 9), then his presence in the world means that he is here to establish his sovereignty over men. Our hope that he will succeed is based upon our knowledge of what he has already accomplished. He has given us every reason to believe in him. He is now, as never before, the central object of the world's hope. Even those who have lost faith in the church may retain faith in him. They acknowledge the immense debt of gratitude which the world owes him. They turn to him in the hour of extremity as the true and tried friend of humanity. With a faith that puts to shame the unbelief of those Christians who magnify what Christ is going to do by minifying what he has already done, they believe in the glorious possibilities of the present, holding that if Christ's way were only followed all would be right with the world. What comfort of hope would come to this class did they also see that the Christ who is lover and brother of all men holds the future of the world in his wounded hands!

The perplexing problems of the present require to be studied in the light of the presence of Christ. His



presence is too often the omitted factor. Of course, if he is absent from the world in person, if he is not touching its life as intimately as he might do, or as he will yet do, it is well to know it, that we may not be led to expect too much from him in the present or in the immediate future; but if he is here in all the plenitude of his spiritual power, his presence is to be taken into account in the solution of all the political, social and industrial problems that now confront us. Let his presence become a living reality and the future will be faced with calm hopefulness; for working alongside of the leaven of iniquity will be seen a power sufficient to counteract it. Mighty is sin, but mightier is the grace of the unseen Christ.

War still goes on. True; but Christ is here to end it. No power but his can stay the red hand of rapine, and bring peace on earth. Until his love quenches human greed and hate, the sword shall not be beat into the plowshare, or the spear into the pruning hook. Let the world recognize the authority of the unseen king and bow before his sceptre, "and nation shall not lift up the sword against nation, neither shall they learn war any more." And this is the promise. The rescript of the czar of Russia may fail of its end, but the proclamation of the Prince of Peace will yet be obeyed.

So End Oppression.

Unrighteous oppression exists. Yes; but Christ is here to end it. There is no wrong that he is not able to right. There is no emergency for which he is unprepared. Nothing can take him by surprise. No evil can spring up for which he has not provided a remedy. He knows all about the present situation. The tear-dimmed eyes that looked from the brow of Olivet upon Jerusalem take in the whole of the sin and sorrow of every city. He sees the unjust monopolies which rob men of equality of opportunity which is their inalienable birthright, and which crush honest industry into the dust; he sees the growing dissatisfaction and bitterness of the working classes; he sees the increasing intensity of the fight for bread; he sees the triumphal car of progress transformed into the car of a modern Juggernaut, whose path is marked by the mangled souls and bodies of the victims of an un-Christian commercialism. Indifferent to these things he cannot be. Upon the spoiler he looks with eyes of flame, upon the victim with eyes of tenderest pity. But is he impotent? Can he do nothing to help? Is he doing nothing to help? Is he unable to effect social adjustments, to transform business methods, to furnish new social ideas, to impart new social motives? Who that believes in him as the world's Redeemer can for a moment doubt his power? We may be sure that when anything is wrong he will not leave it alone until he has put it right. The work of putting the world right is exactly the work which he has undertaken. And he is equal to it. Something has been done; but there is more to follow. He is not yet through with the world. "He shall not fail nor be discouraged till he has set judgment in the earth; and the isles shall wait for his law."

Only when the future is taken into account can the full significance of the presence be grasped. A power which holds within itself not merely the possibility but the certainty of continuous, progressive change has become resident in the world. A good work has been begun which will be carried on until it is completed. Long and toilsome may be the way, many and dark may be the tragedies which come from the

resistance which the forces of evil offer to the program of Christ, but the divine plan will not miscarry, nor will divine power fail in the accomplishment of its object. The evolutionary process which has God for its origin, and Christ for its agent, has redemption for its end. A redeemed world, a finished world, a world brought by the power of the unseen Christ into harmony with heaven's order, is the goal to which all things tend.

Were the presence of Christ to become more vividly realized a new note of evangelical power would be struck. The church is practically without hope because it is without Christ. The old evangelism, whose influence is fading, derived no small measure of its power from its attitude of expectancy. It looked for the Lord's speedy return. But hope deferred has made the heart grow sick. The most ingenious calculations as to the year, if not the day and hour, of the absent Lord's return have failed to bolster up the hope of disappointed saints. Oh, that the church of today might wake up to the glorious reality of the real personal presence of her living Lord, so that rejoicing in her powerful ally, whom nothing can vanquish, her unseen king, whose complete sovereignty over all the kingdoms of the world no alien power can forever usurp, she may arise from the dust and shine forth in the resplendent glory of her Lord, fair as the moon in love, clear as the sun in holiness, and terrible in strength as a bannered host.

THE GRADED BIBLE SCHOOL.

Herbert L. Willett.

There has been for some time a growing feeling in the minds of Sunday school teachers that the present methods of study are inadequate and that something needs to be done in the direction of placing the Sunday school upon the same level of pedagogical competency as that which prevails in the day schools. The times in which we live have shown the possibility of great improvement in the methods of the public school, and in every community there is eager endeavor to obtain the most skilled and able instructors to assume the charge of the children. Not less important is the need of such a standard in the Sunday school, and even more so, when it is considered that but a bare half-hour in the week is devoted to the study of the most important of all disciplines.

None of the methods of Bible study now in vogue seems to meet the demands when viewed from the plane of an adequate knowledge of child nature and child study. Especially is this defect felt by those who are attempting to employ the international system of lessons. The utter absence of any pedagogical perspective in the arrangement of these lessons has been long recognized and grows insupportable by those who are compelled to work under this yoke. Other systems have perhaps presented points of improvement in some particulars, but none meets in any adequate manner the needs of the times. Considering all these facts, several of the denominations have undertaken the preparation of courses of study which should adjust themselves to the modern point of view in the departments of pedagogy, Biblical scholarship and the Christian life. Among them an interesting report has been presented by a committee of the Illinois Congregational association, to which was assigned the task of preparing an outline course of study. With this commit-



tee representatives of several states co-operated. The committee in its report registers its belief that any system of Bible study which confines itself to lesson leaves is not only inadequate but detrimental to the best interests of the children. It therefore submits a plan for the preparation and use of text books which shall be purely auxiliary to the study of the Bible in class. It insists, first, that nothing should replace the Bible in the hands of the scholars. Second, that a course of study must be prepared for a particular grade and adapted to pupils of the age for which it is intended. Third, it must, especially in the senior grades, encourage the use of Bible dictionaries, histories and other books of reference. Fourth, the text book must give to the pupils work to do in discovering truth for themselves, and not simply telling the facts of the lesson. At the same time, the pupils must be encouraged to write answers to leading questions.

The Scheme Outlined

The scheme for graded Bible school thus outlined includes the following departments:

1. The cradle roll, which means all children below the kindergarten age in families connected with the Bible school.

2. The kindergarten, including all children who have not yet entered the first grade in the public school, or in general, children under seven years of age.

3. The graded Bible school, which includes twelve grades corresponding to the grades in the public schools and covering the period of six to eighteen years. The school is divided into primary, junior, intermediate and senior departments, each including four grades.

The primary and junior equal the period of grammar school, and the senior that of high school in our public school system. The course begins with stories from the life of Christ, centering about Christmas, Easter and Children's day. The first year is thus a year with Christ. The next three grades are devoted to Bible stories, Bible truths, nature lessons and the memorizing of verses and passages from the Bible. In the fifth grade each child is furnished with a New Testament, and in this and the two following grades the life of Christ, the history of the early church and Christian biographies are studied. In the eighth grade the child is in the decision period, and the teaching is intended to awaken an intelligent purpose for Christian living and guide to a right understanding of the religious emotions and experiences sure to arise at this time in the child's life. Large accessions to the church should be expected from the eighth grade of the Bible school. In the ninth and tenth grades the Old Testament is studied, with drill in Old Testament history, geography and literature. In the eleventh a rapid review of the life of Christ is followed by the outline study of the early church and church history. The twelfth grade is devoted to the social teaching of Jesus, Christian beliefs, Christian evidences and duties to the church and the kingdom.

The Normal Course.

Higher still come the adult Bible classes. Scholars should never be allowed to feel that the completion of the course of the Bible in the graded school means graduation, but only promotion to the adult Bible classes or Normal Course. The Normal Course itself is designed for those graduates of the graded Bible school who desire to fit themselves for teaching. The course consists of three parts. 1. Review of the subjects taught in the graded Bible school, with special reference to the methods of teaching. 2. Study of the principles and methods of pedagogy. 3. Christian nurture covering the principles of child psychology in

relation to the religious development and training of children.

The home study department is, first, to encourage parents or others in charge of the children to assist the children in the study of the lessons during the week. Second, to assist those who attend the Bible school in systematic Bible study at home.

The committee has provided for each department and each grade a list of text books for the classes and of helps for the teachers. This is on the principle of the public school system, and will instantly appeal to all who are confronted with the limitations of the present Sunday school methods. The committee are aware apparently that it will be found impossible in most schools to adopt the full graded course at once. Neither trained teachers nor suitable text books are as yet available, but every school can make a beginning in the direction of grading. The success of graded Bible schools will depend largely on the securing and training of teachers who can master the subjects and teach with Bible and reference books, furnishing their own directions for study and question slips to the pupils. This is not too much to expect of a teacher. The Sunday school must await for its true value the time when the same high requirements which prevail in the day schools shall be insisted upon, and when the whole scheme of the child's work is kept in mind at each point. The teacher who knows only one lesson at a time, knows no lesson. The aim of the school should be to raise up expert teachers, but no teacher can be equally expert in all the subjects of the school. In the graded school this is not necessary. Each becomes expert in his own grade. It is apparent that the fullest value of the Sunday school will never be realized until specially trained and paid superintendents are secured, and this is already becoming recognized as a necessity in many parts of the country today. It is a moment of great promise for the Bible school, and the report of this committee is one which ought to cheer the hearts of those who have been working with inadequate tools and according to antiquated methods so long. There is no reason why any school should wait to put such a plan as is here outlined into execution. It is perfectly plastic and adjustable. Indeed, many classes in schools which still adhere to one or the other of the old systems have broken away as individual groups and are studying by more adequate and scientific methods. The full report of the committee is very interesting, containing, as it does, the suggestions for text books in each grade. It is to be hoped that in the near future either this or some other plan will be agreed upon by which schools can undertake in a manner satisfactory to all ages of pupils the task of adequate Biblical and Christian instruction.

The University of Chicago.

A SILENT LIFE.

Silently falls the snow-flake,
Silently falls the dew,
Silently dies the old year,
Silently comes the new.
Silently steal the sunbeams
Over the dales and hills;
Silently flows the river
That turns a hundred mills.

Silently do a kind deed,
Silently lighten care;
Silently shed the grief-tear,
Silently kneel in prayer.
Silently bear a wrong done—
Care not what slanderers say;
Silently live a good life,
Silently pass away.

J. M. C.

THE SPIRIT OF CHRIST.

J. J. Haley.

1. *The Spirit of Christ Is the Spirit of Justice and Fairness.*



It goes without saying that no unfair criticism of a human being ever passed the lips of Jesus. He never exaggerated the faults or misrepresented the motives of a fellow man. He never took up an uncertified rumor about anybody and gave it currency by repeating it. We cannot conceive that Jesus ever stayed in a house that was turned into a slaughter pen with the characters of neighbors for victims. No such holocaust was ever offered to Satan in his presence. All his judgments were charitable and just. The fact is, no uncharitable man is either just or fair, or indeed can be. Charity and justice live together and die together. Like the Siamese twins, they cannot be separated without killing both. Uncharitableness so perverts the judicial faculty, and so colors the mental vision, that it can do simple justice to neither friends nor foes. There is nothing, in my judgment, in which the Christian world has more signally and shamefully departed from the spirit of Christ than in this matter of justice and fairness to brother men. The time was in the near past, and that dispensation has not entirely come to an end, when misrepresentation of a religious opponent was thought to be the highest mark of fervent zeal and lofty piety. Religious denominations thought they were doing God's will in slandering each other. They not only proved their opinions orthodox by apostolic blows and knocks, according to Hudibras, but they could not for very life see how others could differ from them and be honest. I once felt that way about it myself, but I would have resented the idea bitterly that other people had a right to think that about me. The world is growing rapidly away from that condition of things, but the dregs of it still remain in some places. I saw a statement in a religious paper last week to the effect that the "Campbellites" denied the name Christian to everybody but themselves. There is the application of an offensive nickname, which is unfair and a flagrant misrepresentation of fact, which is unjust because untrue. Scarcely a week passes that I do not see a specimen of this kind of injustice in the southern religious press. If ability and willingness to state with scrupulous fairness and correctness the position of an opponent is a characteristic of the spirit of Christ, then the orthodox religious press has very little of it and the political press has none. If I did not have in me the sense of justice and truthfulness to represent correctly the position of one who differed from me, I would have a slender claim indeed to the mind of Christ. Prejudice and the habit of misrepresentation are not of God. There is no sin more common than doing injustice to others. We say reckless and groundless things about our neighbors that a little thought and care would show to be as unkind as they are untrue. If we have any respect for the golden rule, which is the spirit of Christ, we will be just and fair to others as we wish them to be just and fair to us.

2. *The Spirit of Christ Is the Spirit of Tolerance and Forbearance.*

The Christ of God could not be otherwise. And yet this fact is one of the most remarkable and phenomenal indications of the superhuman character of Christ.

He appeared in an age when bigotry was universal and apparently ineradicable, at a time when both religious and racial tolerance were unknown. Unceasing war and the bitter jealousies of tribes and nations had developed the passions of men to the highest pitch. There were numerous sects in religion, philosophy and politics, and these in their fierce and consuming hostilities were hateful and hating one another. Our Lord was born in an atmosphere of religious hate and political bigotry. "The Jews have no dealings with the Samaritans," expressed a universal condition of race and religious strife among the nations. Jews regarded Gentiles as heathen dogs, outside the pale of salvation, while Greeks, Romans and barbarians looked down upon the Jew as a fanatic and a fool. Into such a world did Jesus come, and as Renan said of him, "He was free from prejudice, the source of our sorrows, and thought only of his work, of his race and of humanity." Neither heredity nor environment can explain the tolerance and forbearance of Jesus. It is a true remark of Newman Smythe that the spirit of Jesus is the miracle that neither history nor science can explain. It was a rare exoteric transplanted from the heavenly garden into the race and religious fungi of Jews and Gentiles.

The observation of George Eliot that the hardest lesson of toleration was learning to tolerate the intolerant, finds a striking illustration in the experience of Christ in training his disciples. While lifting them to his own higher level and wider vision, he often times had occasion to rebuke their narrowness. As he ascended toward Jerusalem a Samaritan village refused him hospitality, because his face was set toward the Jewish capital. This so angered John, who as a Jew despised the Samaritans, that he proposed to call down fire from heaven to burn them up. The Lord rebuked this fanatic outburst of race tolerance based on religion, and inspired by a personal slight to himself, by saying to John: "Ye know not what manner of spirit ye are of." You imagine, John, that this outbreak of inhuman fanaticism is a manifestation of personal friendship for me and zeal for the glory of God; your suggestion is inspired by race hatred and religious bigotry, which is contrary to all that I am trying to teach you to be. John had so completely mastered this lesson fifty years later that he said to all young disciples: "My little children, love one another; for love is of God."

The other occasion you well remember, when this same John saw somebody casting out demons who did not belong to the Master's immediate personal following, and took it on himself to forbid them. He said in substance: "My crowd has a corner on this business, you are trenching on our rights and therefore, unless you join us you will have to quit." John was a sectarian, and, like all partisans, he was suspicious, jealous and intolerant of differences, and imagined that all truth, all right to act for God, were confined to the inner circle to which he belonged. Jesus hastened to countermand the prohibition of the young zealot. "Let them alone," said he, "they are doing the same work that we are doing, and therefore they are doing the work of God." This is a death blow to all sectarian exclusiveness, and all priestly claims to a monopoly of divine authority, where Jesus Christ is understood. It is not strange, under the circumstances, that John should feel as he did, but it is strange that men, after eighteen centuries of Christ, should feel that way. Any church that sets up exclusive claim to divine authority, for its sacraments, its ministry, its ritual or its creed, and stands aloof

from all the rest of God's workers, brands itself on the face as a fraudulent representation of the Christianity of Jesus of Nazareth. Any narrow, exclusive, intolerant, uncharitable thing, whatever else it may stand for, does not represent Jesus Christ.

3. *The Spirit of Christ Is the Spirit of Sympathy and Mercy.*

The hard man, the man without sympathy, the greedy, selfish man who takes advantage of the necessities of his fellows to oppress and impoverish them, is at the opposite pole from the mind of Christ. He has the mind of Satan and is doing the work of his master. This Divine Man can be touched with the feeling of all our infirmities, he knows our frame and remembers that we are dust. No man appealed to him in vain, "Jesus, thou Son of David, have mercy on me." He spent his time among the people, healing their diseases, enlightening their minds, ministering to them in their troubles, comforting them in their sorrows, seeking in a thousand ways to bless and make them better. When his claims were challenged, he gave this certificate of their authentication: "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear and the dead are raised up and the poor have the good tidings preached to them." But one of the most suggestive incidents in the Gospels brings into bold relief the two elements of sympathy and mercy in the mind of the Master. I refer to the woman taken in sin recorded in the eighth chapter of John. Scholars have decided that this story is probably an interpolation and not a part of John's original narrative, but it is so characteristic, so much like Jesus, that I believe it to be a genuine story of the Master. The Pharisees brought a woman who had been convicted of sin by the testimony of eye witnesses, asking Jesus to pronounce judgment in the case. "Moses commanded us to stone such; what, then, sayest thou? And this they said, tempting him, that they might have whereof to accuse him."

They knew he would not sanction the cruel act of stoning, and that he dare not array himself openly against the law of Moses. So into the cunning trap they had set for him he is bound to walk. How could he escape the dilemma of saying stone her on the one hand, or of countermanding a law of Moses on the other? And now they think they have him, he declines to answer, apparently, and stooping down he begins to write on the ground. "Ah," they say, "we have spiked his guns, we have silenced his batteries, we have driven him into the confession of silence, we have him at last"; and so with loud and clamorous insistence they press upon him demanding an answer to their question. Jesus continued to write till they had reached the point where they were sure of victory, and were chuckling and crowing and grinning over their triumph, when he suddenly and quietly arose and said with a penetrating glance into the eyes of these pious rascals, "He that is without sin among you, let him first cast a stone at her." No stones were cast. Every mother's son of these fellows was a hypocrite, and about all the conscience he had left was enough to fire him out of that place in a jiffy. The Roman Catholics have a very suggestive and pretty conceit in the interpretation of this passage. When Jesus wrote on the ground, what was it he was writing? It was surely not mere scribbling for pastime. There must have been intelligent purpose in it, and something written with an end in view. What was it? Would the words uttered by Jesus have effected the rapid scatteration of the woman's accusers that the

text represents? When Jesus stooped down to write, it is represented that the leader of the gang rushed up and looked over his shoulder, and lo! there was his name inscribed on the sand, and Jesus writing a list of all the secret sins he had committed up to that hour! He made himself scarce. Number two rushed up to fill the breach, and down went his name, and below it a catalogue of the dirty things he was in the habit of doing on the sly! Exit No. 2. The third man laughed aloud at the discomfort of his brethren, and bravely stepped up to take a peep, and there was his cognomen in the sand and his secret rascalities listed for public inspection, and away he went like a pebble out of a catapult. Filled with curiosity, the others came up to see and fled to keep from being seen! No wonder they were convicted by their consciences and went out one by one! They couldn't stand it! Jesus stood up and looked round and he was by himself as far as the Pharisee gang was concerned. He said to the woman, "Where are they? Did no man condemn thee?" And she said, "No man, Lord." And Jesus said, "Neither do I condemn thee; go thy way; from henceforth sin no more." He did justice to those rascals, the Pharisees. He showed sympathy and mercy for this fallen but penitent woman. This incident is a conspicuous illustration of the mercifulness of the disposition of Jesus, and his willingness to forgive sinners on condition that henceforth they sin no more.

4. *The Spirit of Christ Is the Spirit of Love and Forgiveness.*

This feature in the character of Christ stands out in the New Testament record above all others. Not alone did he teach the people in the Sermon on the Mount to forgive their enemies and to pray for those who spitefully used and persecuted them, but he himself manifested this spirit in a wonderful manner in his own life. He taught his disciples to love and forgive, and told them unless they were forgiving they would not be forgiven. In the agonies of the cross he prayed for those who had crucified him: "Father, forgive them, for they know not what they do." And lest it should be thought that this was a divine spirit that no human being could possess and manifest, Stephen, the first Christian martyr, prayed for his murderers, "Lord, lay not this sin to their charge." And Paul expected the Colossians to bear the fruit of the celestial graces of love and forgiveness. "Put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering; forbearing one another and forgiving each other; if any man have a complaint against any, even as the Lord forgave you, so also do ye; and above all these things, put on love, which is the bond of perfectness." If, then, we are just and fair, tolerant and forbearing, sympathetic and merciful, affectionate and forgiving, we have the spirit of Christ and we are his. If we have not these qualities, which the Holy Spirit brings into the hearts of men, we are not Christ-like and we are none of his. The spirit of Christ is the one thing most essential in his religion.

He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears;
The billows that guarded my sea-girt path
Carried my Lord on their crest;
When I dwell on the days of my wilderness march,
I can lean on his love for the rest.

—Anna Shipton.

THE TWENTIETH CENTURY MINISTRY.

By W. P. Aylsworth.

Passing over the abiding elements of preaching, let us consider some of those characteristics which are more properly subject to change. New methods are warranted by new conditions. Whether the pulpit shall adopt an illustrative or argumentative, a positive or apologetic style, must be determined, in some degree at least, by circumstances of time and place. The history of preaching shows clearly the influence of environment in these respects. A correct estimate of some of the conditions of the present will suggest the methods of the coming ministry.

I assume that the preaching of the future will be direct and practical. These two characteristics are mentioned together, since in practice they can scarcely be separated. For obvious reasons the brief and pointed sermon has come to stay. Yet the length of the sermon must ever be related to the subject and the occasion. It must be remembered that preaching is, and ever will be, for the common people. The preacher must touch, with quick and skillful fingers, the keys of human need. His spirit must be one of progress and hope. Abstract questions of philosophy and speculative theology will continue to agitate the minds of scholars, but they will not be discussed in the pulpit. The preacher is a herald to the masses, not a lecturer to the few. The witticism of the professor, who, when asked by his pulpit how long a sermon should be, replied: "Thirty minutes, with a leaning to the side of mercy," has a practical point. The coming time, even more than the present, will be far too busy to wait for circumlocution and indirection in preaching.

All our habits of thought and action tend the other way. Our modes of travel and of the transmission of intelligence influence our thought. Men are impatient of the least obstruction. They seek the shortest route to a destination. Mountains are tunnelled and chasms bridged that time may be economized and distance obliterated. We speak across continents and under seas with the quickness of lightning. The pulpit must keep step with the industrial world or be left out of the race altogether.

The public will not wait for a preacher whose message does not appeal to common sense and does not have the "ring" of purpose.

Again, many things formerly taught from the pulpit and platform are now relegated to the public library or the fireside reading. Almost within a generation the system of popular education has been revolutionized. The best books are cheap and will be cheaper. The average audience is already in possession of the general information which had to be woven into the sermon of a half a century ago. Attractive periodicals, wonderfully illustrated, place a premium upon reading along the lines of important information. The pulpit must find some other source for power and attractiveness, or it will be ruled out of the contest for popular attention and interest. One field remains to it supremely—namely, the plain, direct, practical persuasion of men to enter paths of righteousness. As never before the watchword of the pulpit is to be the Pauline exhortation, "Watch ye, be strong, quit you like men." Many questions, also, once considered of vital importance in religious discussion, are no longer so regarded. Many refinements of theology that found their way into sermon literature are now chiefly interesting as theological curiosities. Even many things

which were earnestly proclaimed in the past century are no longer matters of interest in the thought of the present. And God grant that in the sifting of unprofitable and valueless materials from the sermons of the present, we may still retain or supply, if wanting, the commandments of God and the instruction which leads to a righteous life. Any sermon which does not contain these elements is too long.

Not only directness of speech, but skill in expressing the truth must be cultivated. The preacher of the twentieth century must indeed be apt to teach. Much that formerly passed for profound ability in the pulpit is now rated prosaic dullness. It is the feeling that the professional minister is out of touch with the common people that has quickened the demand for "lay" preaching. The rude and untrained preacher is often preferred to the cultured and scholarly for this very reason. Even slang and downright vulgarity are often applauded. It is a grave question where this tendency will end. Is it to continue until the pulpit is robbed of its propriety and purity of speech? Surely not. A better ideal will triumph. But the danger can only be averted by removing the cause. The preacher must study how to get near to the people. His style should be as a fresh breeze blowing from the fields of practical life. False sensationalism must be opposed by its genuine counterpart. There is a sort of awakening which results from finding the souls of men at unexplored depths of experience, a kind of preaching that fearlessly proclaims truth, that designates sins by their true name, that drives admonition and reproof with honest Saxon straight to the mark, and that touches the hidden springs of sympathy. Such a sensationalism belongs to the pulpit of the future. In this sense the Sermon on the Mount was truly sensational. The preacher is to covet and develop the power that thrills multitudes and elevates them to higher planes of life. Such power is not only inseparable from ability in the art of expression, but springs from profound conviction and spiritual consecration.

A PARABLE.

One night a man took a little taper out of a drawer and lighted it, and began to ascend a long, winding stair.

"Where are you going?" said the taper.

"Away high up," said the man; "higher than the top of the house where we sleep."

"And what are you going to do there?" said the taper.

"I am going to show the ships out at sea where the harbor is," said the man. "For we stand here at the entrance to the harbor, and some ships far out on the stormy sea may be looking for our light even now."

"Alas! no ship could ever see my light," said the little taper; "it is so very small."

"If your light is small," said the man, "keep it burning bright, and leave the rest to me."

Well, when the man got up to the top of the lighthouse, for this was a lighthouse they were in, he took the little taper, and with it lighted the great lamps that stood ready there with their polished reflectors behind them.

You who think your light of so small account, can you not see what God may do with it? Shine—and leave the rest to Him.

At the**CHURCH****THERE LIVED A MAN.**

Once, in the flight of ages past,
There lived a man—and who was he?
Mortal, however thy lot is cast,
That man resembled thee.

He suffered, but his pangs are o'er;
Enjoyed—but his delights are fled;
Had friends—his friends are now no more.
And foes—his foes are dead.

He saw whatever thou hast seen;
Encountered all that troubles thee;
He was whatever thou hast been;
He is what thou shalt be.

The annals of the human race,
Their ruins since the world began,
Of him afford no other trace
Than this—there lived a man.

—Montgomery.

FIVE MINUTES' SERMON.

By Peter Ainslie.

*He ever liveth to make intercession.—Heb. 7: 25.
Jesus Christ is now our high priest. The Old Testament, with its shadows and types of priesthood and tabernacle, has passed away. The scaffolding has been removed and the eternal things have come into view. For ages the blood of beasts was shed to teach men that sometime God would offer a spotless Lamb for the sins of all the world. The time came; it was done and Jesus by his own blood put away all sin and entered upon the high priesthood of the human races and obtained eternal redemption for his people.

Our high priest knows our weakness, and there is no sympathy in all this world to be compared to the sympathy of Jesus for the human heart. He did not come to this world as an angel, but he took on himself this human body and it was human. "God sent forth his Son made of woman." He grew up like other children, for it is said that "he increased in wisdom and stature." He had a human heart, for I read that "in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest." And again it is said: "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted, like as we are, yet without sin." It is a wonderful sight. God sent forth "his Son in the likeness of sinful flesh"—yet not sinful, but like sinful flesh. To the whole world he said, "Which of you convinceth me of sin?" He had no sin, but once and only once it was that the sinless died for the sinner. Having made atonement for our sins, he entered heaven, where he ever "liveth to make intercession"—more now our servant than when he walked in the plain garments of a carpenter and looked out only upon the hills of Judea, Samaria and Galilee. In his humiliation he took up the garments that now shine with beauty and glory. The living cherubim bow before him with outstretched wings as he ministers in the holy of holies.

We might think him too great to stay for his little prayers and hear our pleadings if it were not told us more clearly than it has been written that "he is the same, yesterday, today and forever." He listed to the beggar when on earth, he sat by those in grief, he

gathered the children up into his arms. That same heart that beat on earth now beats in heaven. He knows us every one. It is said "The Lord knoweth them that are his." What help he daily gives us we will never know until we pass beyond the veil, and then we will know that we could not have lived without—no, he belongs to all and he is our all.

O Lord, we bow with new hope at thy throne, remembering that our Jesus is our high priest forever more. Amen.

BIBLE SCHOOL.**JESUS OUR HIGH PRIEST IN HEAVEN.**

Lesson for June 2, Heb. 9: 11-14, 24-26. Golden Text, Heb. 7: 25: Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

11. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us;

25. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26. For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

Book of Hebrews. A letter written to Hebrew Christians, its keynote, "Looking unto Jesus" (12: 2), and showing his pre-eminence over Moses and other great Jewish heroes; proving also the divinity, humanity and intercession of Christ from their own scriptures. The epistle was designed to comfort these Christians as they suffered for their faith. The Jews continued the attractive ancient ritual, while Christian converts had nothing of the kind to show; they must be encouraged to look for the better things of the unseen, spiritual realm. The authorship of the book has for many centuries been in dispute. It is widely agreed to be Paul's in conception and thought, but written by another. The epistle is believed to date from Italy about A. D. 61-63.

Two weeks ago the lesson told of Jesus ascending into heaven; today it is about Jesus in heaven and his purpose there. If the lesson is more difficult than some, it is only because it deals with things that are unseen by earthly eyes. But as our great Teacher had, by parable and simile, used flowers, birds, sheep and many of the most common things to lead the mind to higher truths, so here this course is employed to teach one of the sweetest truths of salvation—namely, Christ's present care for his own. It likewise teaches about man's access to God. To Jews nothing was more familiar than the priestly sacrifices constantly observed in their devotions and which likewise are plainly set forth for us in the Old Testament scriptures. The apostle, taking up the familiar Jewish priesthood and sacrifices indicates that these but illustrate Jesus as both the true high priest in heaven and the true sacrifice.

Verse 11. The Glorious Outlook. "But Christ". In contrast with the high priest who brought dumb, driven brutes that "could not make perfect". Verse 9. Notice it is not now Jesus, but the very Messiah, of whom the prophets had foretold. Christ means "anointed," and here corresponds exactly to the type "the priest that is anointed" of Lev. 4: 5. . . . "Being come an high priest". He was the perfect high priest. Unlike the order of Aaronic high priests, he was without sin, hence had not, like they, first to offer sacrifices for himself. He was after the order of Melchizedek, a mysterious figure in Abraham's day, "a priest of the most high

*This is the golden text for the Sunday school lesson for June 2, 1901.

God" (7: 1), who belonged to an eternal order (6: 20). Jesus being a Son, the Father was in perfect sympathy with him; he could perfectly represent God and man. The three-fold work of the Jewish high priest was fulfilled in Christ. (1) Instructing the people—typical of Christ's earthly ministry as a divine teacher; (2) to offer sacrifices—typical of Christ's offering of himself as a sacrifice; (3) to act as mediator—typical of Christ's present work before the Father (Verse 24). He perfectly understands us, he loves us and he is touched by the feeling of our infirmities. 4: 15. . . . "Of good things to come". This perfect high priest of Christianity is a promise of glorious things. The very keynote of the writer's argument is "Better". See how he multiplies the glory of the prospect. "A better hope" 7: 19; "A better testament" 7: 22; "A better covenant" 8: 6; "Better Promises" 8: 6; "Better substances" 10: 24; "A better country" 11: 16; "Better resurrection" 11: 35; "Better things" 12: 24. . . . "By a greater and more perfect tabernacle". The heavens into which he entered, passing behind the veil of cloud (Acts 1: 9), in contrast with the puny dimensions, about 15x45 feet, of the sacred tent first erected by Moses. . . . "Not made with hands". As was the Mosaic tabernacle (Exod. 25: 9), but this one by the Lord himself. Chap. 8: 2. . . . "Not of this building" meaning not of the earthly order of creation.

Verse 12. Contrasted Sacrifices. "Blood of goats and calves" referring to the yearly sacrifice of brutes for an atonement, and which secured to those who participated an outward purity and a place among the people of God. . . . "But by his own blood". One cannot give more than blood, it is the life (Lev. 17: 11). A sacrifice so precious (1 Peter 1: 19) worked on the heart and life of all for whom it was made; it is continuous to this day. . . . "Entered in once". So great and perfect was this sacrifice that one offering sufficed forever; the Jewish high priest's offering, repeated yearly, showed its incompleteness. . . . "Into the holy place". Into the presence of God, the true holy of holies, where the seraphim cry one to another, "Holy, holy, holy is the Lord of Hosts". Isa. 6: 3; Rev. 4: 8. . . . "Obtained eternal redemption". The redemption obtained in type was for a year; the redemption in Christ for eternity. The power of his sacrifice never ceases to act, it is eternal as the spirit, and as is his own nature. Verse 14.

Verse 13. The Argument. "For if the blood of bulls and of goats". If this availed with God for ceremonial results, how much more must the blood of Christ avail for spiritual results as affecting character unto holiness. . . . "Ashes of heifer to purifying". A purifying commanded for removing ceremonial defilement, incurred by contact with the dead. Num. 19: 2, 17-21. In our contact with the spiritual dead we also have need of the cleansing power of blood, which, by the grace of Christ, is available. . . . "Purifying of the flesh". The sacrifices of the Old Testament had to do with external ceremonial defilement (Num. 19: 2-20; Luke 17: 14, 16), and thus serve as a type of the better, inner purifying.

Verse 14. Power of Blood. "How much more". If the forms of religion helped poor, depraved mankind toward God, how much more the true sacrifice would impart divine strength and power. It is a question bearing upon sinful man's access to his holy maker. This differed in a progressive order. (1) In the ages before Moses, Paul tells us, death reigned, with but a few like Melchizedek and Abraham among millions, that offered sacrifices, indicating that the functions of the priesthood were not popularly applied. (2) In the Mosaic dispensation more common provision for man's access by sacrifices through an imperfect priesthood was made. (3) Now in the Christian dispensation, our apostle shows there is complete provision for salvation and access to God, open to all men who will accept. . . . "The blood of Christ". Nothing else so clearly expresses the highest degree of love, heroism and self-sacrifice as the pouring out of one's blood for any cause. Greater love hath no man than this that a man lay down his life for his brother. John 15: 13; Acts 21: 13. In any case, the blood with which noble men have sealed their devotion to a great cause, has not been without far-reaching power and influence; how much more, then, the blood of him in whom dwells all the fulness of God bodily (Col. 2: 9). . . . "Through eternal spirit offered himself". By the Spirit's power in contrast with offered brutes that had no spirit or will to consent in the act of sacrifice. His was a voluntary service. We, too, should hold ourselves in readiness for a voluntary offering of ourselves. Rom. 12: 1. . . . "Without spot". The typical victims had to be without blemish. Num. 19: 2. . . . "Purge your conscience". Purge the conscience defiled by sin. Taking away the life of sin and giving forgiveness and the peace of heaven where all is

purity and holiness, when our guilt is purged away. . . . "From dead works". Works done in a natural state, lacking life and the holy spirit. . . . "To serve the living God". We are cleansed unto—made meet for—living, spiritual service, which God, a living spirit, must needs require. John 4: 24.

Verse 24. Our Heavenly Priest. "Not entered into holy place made with hands". Enlarging on the thought of verse 12. He as the true high priest avoided the place and conditions of the Jewish type and shadows. John 4: 24; 1 Tim. 6: 16. . . . "Figures of the true". That is, pictures or representations of the true holy place, which is heaven. . . . "Into heaven itself". Through and beyond the created heavens into the immediate presence of God in the spirit realm. . . . "To appear in the presence of God" or before the face of God for us as in the revised version. Jesus stands as God and man in the heavenly courts, his very presence an eloquent plea for the last one that calls upon him. The character of these intercessions no doubt is seen in John 17: 9-20 also in Luke 22: 31-32, which latter contains the blessed thought that while we, like Peter, are falling, we have help that we do not fatally fall away from God. Some of the results of the presence of Jesus in heaven are (1) the gift of the Holy Spirit to abide with and to strengthen us. John 16: 7. (2) The changes wrought within us by our Priest's perpetual agency. Gal. 2: 20. (3) We have boldness of access to the very presence of God. Heb. 4: 16. . . . "For us". It was for our offenses that he died. Our cause is his cause. He gave himself a propitiation for our sins and he will stand by us before God to the end.

Verse 25. Needing No Renewal. "Nor yet offer himself often". The offering Christ brings needs not renewal, being possessed of the imperishable nature of his own person now forever freed from death. . . . "As the high priest every year". Because necessary in the oft-repeated, insufficient Levitical atonement.

Verse 26. Sufficiency of Sacrifice. "Then must often have suffered". Since the continued sins of man from the creation, would entail continued suffering and offering of his blood if one offering did not satisfy. . . . "Now once". The offering is so meritorious that its influence reaches from the beginning to the end of time. Its efficiency is proven by the changed lives of men as found in every church. . . . "To put away sin". To deliver from the guilt and power of sin. The Lamb of God came to do away absolutely (Jno. 1: 29) and beyond need of being supplemented by any similar manifestations. His sacrifice is the greatest known power for taking away sin and the love of sin. . . . "Sacrifice of himself". He was both priest and sacrifice.

Verse 27. Death Not the End. "Once to die". Notice the aspect of finality repeatedly brought out in this lesson. As men have "once" not many times, to die, so Christ "once" offered himself for the sins of many (Verse 28; Isa. 53: 12); entered "once" into the holy place (verse 12); appeared "once" to put away sin (verse 26). It is ours to accept Christ and the benefits of his salvation; have we done so? . . . "To die". Disease, violence and natural decay are the apparent causes of death, for the reason that our Lord works by second causes. The key is certainly in his hands. . . . "Judgment". Let us reflect that a judgment awaits every man for deeds committed before death.

Verse 28. Completed Salvation. "To bear the sins". An evident allusion to the scapegoat, which in a figure carried the sins of the people far away. Comp. Lev. 16: 5-10; 20-22 with Psalm 103: 12. . . . "Appear the second time". As he entered into the heavenly holy of holies in our behalf, so he will come forth again in our interest. . . . "Without sin," or better, as the revised version, "apart from sin". At his first appearance our Lord came as a sin bearer; at his second coming he will have completely done with sin, a glorious state to contemplate. . . . "Unto salvation". To bestow the complete fruits of his redeeming mission, the fullness of eternal happiness; he shall receive us to be forever with him. 1 Thess. 4: 17. In the gospels we were permitted to see Jesus, as it were, within the sphere of the visible; many seem never to get much beyond that. Let us by the help of the enlightening word (Psa. 119: 130) train our spiritual eyes to see him within the veil, first as dwelling unseen in our own hearts our constant companion, second as our heavenly intercessor. Let us make the keynote of this epistle our own: Looking unto Jesus.

"God pity them both, God pity us all
Who vainly the dreams of life recall;
For all sad words of tongue or pen,
The saddest are these: 'It might have been.'"

PRAYER MEETING.

Fred'k F. Grim.

LITTLE HELPERS.

Prov. 20: 11; Zech. 4: 10; John 6: 5-11; Matt. 21: 15, 16

What a poor and desolate habitation this world would be without these little helpers—the children. We are just commencing to value them at their true worth, and learn from them some of the deepest lessons of life. Where did the Master show greater wisdom than when he took a little child and set it in the midst of his disciples and taught them that beautiful lesson of humility. That person who does not love and is not led by children will become a cynic if he does not reform. The smile from a child is worth more than the applause of the multitude, for it is more genuine and sincere. As we study the child (and to modern psychology we are greatly indebted for the interest it has awakened in a better understanding of child life), so we shall be able to solve the world's great problems. We may know books, but not until we

Know the Child.

Will we know how to teach. The parent is at times almost overcome by the willfulness and perverseness of the child; but this is due not to original sin, but to some inherited characteristics of not far distant ancestors, which is allowed to find expression and is greatly aggravated because so little is known of the real nature of the child. Perhaps we want to treat it as a mechanism, but not so, it is a living organism, holding within its being great possibilities for good or evil. "The fragile beginnings of a mighty end." The marvelous thing is that this world has made the advancement that it has when we take into consideration "the hit or miss fashion" in which the child in most instances has been reared. Is it any wonder that they are not all angels? Much empirical wisdom has been developed which is now being supplemented by some of the greatest thinkers of the age, in such a way that the child is becoming a great helper in the civilization and Christianization of the race. At first the little one wants to "help mamma," when it seems that it would be a hindrance, but it is helping the mother to patience and love, to realize the

Divinity of True Motherhood.

The rulers of Judah turned a deaf ear to the cry of the children as they took up the refrain,

"Hosanna to the Son of David"

And made it resound through the temple. They had no other motive than to help; their little hearts were stirred with the purest love; had those in authority but understood the sweet, innocent child nature, they might have been spared something of the awful suffering which later befell the nation.

If they are but guided in a kind and loving way, how quick are they to respond to the higher impulses and to work into the plans of God! Perhaps they can supply but a "few barley loaves and a few small fishes," but in the mighty hand of God their small contributions are made to multiply until a flame of enthusiasm is kindled within the hearts of God's people.

What a stimulus the crusaders received from the children as they offered their young lives so willingly. But a

Far Nobler Work

Lies before us at present; not the rescuing of the tomb of the risen Christ, but the heralding of the

news of a glorified and present Redeemer to the nations who know not of his love. The children are doing much to arouse the church to greater activity, to educate the church of the future, and to bring salvation to the home. They have given their little offerings, which only amounted to a small sum at first, but has grown until it has reached far into the thousands of dollars. How they vie with each other to do their best! If wise and intelligent leadership can be secured the problem of the world's redemption is largely solved. Let us not dispise the day of small things. Let us not fail to see the great possibilities in this movement of the children. Neglect everything else, if you must, but don't neglect these little ones, the tender plants, the rare buds of the home; "the living jewels dropped unstained from heaven."

CHRISTIAN ENDEAVOR

Charles Blanchard.

HOW TO GET RID OF SIN.

[Topic June 2. Ref. I. John 1: 5-10.]

The saintly J. S. Lamar, in the series now running in the Christian Evangelist, under the general heading, "What Most Interests Me Now," writes on the

"Mystery of Sin."

The article is thoughtful and Scriptural, but the mystery of it is beyond the limited knowledge and poor reasoning of man. It is the pathetic fact in all this old world's history, and in all the earth-bound lives of its earth-born myriads. But, after all, the real, serious, practical problem, for philosopher and plowboy, is not the mystery of sin, but the

Mastery of Sin.

Briefly stated, Brother Lamar's reasoning is that God permits the presence and power of sin, the ceaseless conflict of the "flesh" with the "spirit," in order that man may become the manlier and the more spiritual through the mastery of sin. This reasoning finds its justification and its convincing proof in the life of the Lord Jesus. "Though he were a Son, yet learned he obedience by the things which he suffered (being tempted, yet without sin), and being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. 5: 9.

Christ is the author of eternal salvation by his perfect mastery of self and thus of sin. He is also set forth to be a propitiation for the sins of the whole world. John the Baptist declared to the multitudes who came out to the Jordan to be baptized of him, "Behold the Lamb of God that taketh away the sin of the world!" With this the writers of all the Gospels agree, and Peter and John and Paul all add explicit emphasis. It is the

Mystery of the Atonement.

The two profoundest problems for all thoughtful minds concern these twofold mysteries of sin and its atonement. We speak of the "simple Gospel," and in our quest of simplicity we have well-nigh relegated the atonement to the myths. Am I wrong in this? How many of our young people are seriously grappling with the great doctrine of grace? This is out of place in the young people's society, and in an article for the Christian Endeavor column? I think not. I believe the church and the young people in their society must grip these great problems of the atonement and of salvation by grace. In swinging away from the theological doctrine of election and reprobation (both Scriptural questions), we have come practically to almost disregard the deeper and profounder

problems of our justification and salvation from sin. It is the problem which ought to interest all—

"How to Get Rid of Sin"

And it is a serious, solemn consideration. It is not simply a question of faith, repentance, confession and baptism, as too often presented and understood. Let us have the "simple Gospel." Yes, and let us have the sublime Gospel! The glorious Gospel has to do with "all things pertaining to life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature, having excepted the corruption that is in the world through lust!"—I. Pet. 1: 3, 4. This—this only—is salvation!

HOW TO STUDY THE EPISTLE TO THE HEBREWS.

By I. J. Cahill.

In Two Parts: Part One.

1. This "word of exhortation" (13: 22) was written to Jewish Christians. Its purpose was to prevent them from abandoning the faith and going back to the old Jewish religion.

The author, whose name is unknown (see Guide to Bible Study, p. 120), seeks to accomplish this purpose by alternating argument and appeal. For example, the first chapter is an argument based on the Scriptures of the Old Testament for the superiority of Christ, who introduced the Gospel, over angels, who were the agents in introducing the law. Immediately, in the first verses of the second chapter, is the appeal: since the Gospel is thus superior to the law, do not apostatize. This is the burden of all exhortations: do not apostatize.

2. The pressure brought to bear on these early Jewish Christians was very great. In becoming Christians they ceased to be in the fullest sense Jews. They still clung to the old service of the temple. Its gorgeous ritual pleased their oriental love of display; its antiquity called forth their reverence; its Mosaic origin gave it still something of the awe-inspiring power felt by their fathers at the mount. So they clung to the old worship. They were children of Abraham. They were disciples of Moses. They were also disciples of Christ, believing him to have come to complete the glory of the old institutions.

3. But little by little a breach grew between these Christian Jews and the unbelieving Jews, so that the Christians were deprived of the temple service. It is probable that the epistle was written at a time when Christians had been driven out of Jerusalem.

It became a question of choice between Christianity and Judaism. They could no longer hold both.

If they retained the new faith it meant the giving up of the splendor of the temple service; the parting from associations, sacred and lifelong; the forsaking of traditions instilled into them from childhood and revered by many generations; the losing of a place in the succession of the Old Testament worthies, Abraham, Moses and the prophets. In return for this they would have a religion of unaccustomed simplicity. There was no temple; there were no sacrifices, no priests. It was a religion without ritual, without traditions and with a doubtful future.

4. It was to show the perfection of the new covenant as against the ostentation of the old that the author wrote.

The key-word of the epistle is "better." Christ has

a better name (1: 4); there is a better hope (7: 19); there are better sacrifices (9: 23); a better country (11: 16); a better resurrection (11: 35); better things are reserved for us (11: 40); the blood of Christ speaketh better things than the blood of Abel (12: 24). Equally important and having the same significance is the frequent recurring of the words "perfect" and "perfection." (See 7: 11, 19, 29; 9: 9, 11; 10: 1, 14, etc.). The force of the argument is augmented by the phrase "by how much more" (d. 4; 3: 3; 7: 20, 22; 8: 6; 9: 27; 10: 25), which also sets forth the impregnable position of the author that the new is the better covenant.

The careful student will not fail to see the same thought permeating every part of the epistle and breaking forth in such expressions as "eternal," "forever," "once for all" and "a kingdom that cannot be shaken," all showing the permanent character of the new in contrast with the transitory nature of the old.

EXPOSITORY HINTS.

A Foreword.

The word "exposition" means "laying open." The true end of exposition is to lay open the thought of God enlivened in the words of Scripture. A celebrated anatomist was wont to say to his pupils before beginning a demonstration, "Let us try and find out God's truth in this matter." To find out God's truth, to think his thoughts after him, will be the one object sought in this department of Bible study.

When gross darkness covers the people, gross immorality follows. For lack of knowledge the people are destroyed. Let the Bible be prohibited and a regulative force is removed from society. On the other hand, when the vision of God and of his will is known and obeyed, social order and happiness ensue. "He that keepeth the law, happy is he"; and happy are those who live with him. J. M. C.

Reconciling a World in Christ.—"All are from God who reconciled us to himself through Christ, and gave unto us the ministry of the reconciliation, how that God was reconciling in Christ a world unto himself, not reckoning unto them their trespasses, and hath put in us the message of the reconciliation."—(II. Cor. 5: 18, 19.)

This translation differs from other translations in that it omits the definite article "the," which has been unwarrantably inserted before the word "world." The Greek text has no article; hence the definite article should not be inserted unless it is absolutely necessary to make good sense. Such a necessity does not appear here. The frequent insertion of this article is one of the most serious defects of our English translations. Paul desires to show that God is not reconciling a few Jews, or a few Gentiles, or all of the Jews and Gentiles, but a world. The omission of the definite article brings out this thought (Cf. Rom. 8: 22).

Another striking difference is this: It is the reconciling that is in Christ rather than God. Paul has not taught to the Corinthians the idea of God in Christ; consequently he may not be teaching it here. In the previous verses (v. 18) God is said to have reconciled men through Christ as an agent. We are reconciled to God when we come into Christ by faith. In Christ we are "a righteousness of God," hence we are reconciled (v. 21). The translation which I have given harmonizes with the use of such periphrastic phrases elsewhere in the New Testament. (Cf. Jn. 2: 6, etc.).

Prof. R. R. Lloyd, Berkeley, Cal.

THE QUIET HOUR.

THE GREAT COMMISSION.

By the Rev. Alexander Smellie, M. A.
(The International Bible Reading Association, Daily Readings.)

"Lo, I am with you alway, even unto the end of the world."—Matthew 28: 20.

Monday—Matt. 2 8, 16—20.

On me, if I know Jesus as Savior and Master, there is laid the burden of other souls: not on the ordained minister alone, not on the recognized missionary and evangelist alone. There is none in the church, the true church of the redeemed and regenerated, who is not embraced in Christ's imperative. "Go ye," he says to all his people, "and make disciples for me." He expects me to be an ambassador for him.

If I am lifting the burden, I must feel it heavy and crushing in its weight. The work is too great for me. I am overwhelmed by its magnitude and difficulty. Ah, but let me remark how Christ places his lofty commission between two blessed assurances which are full of soothing and succor and strength. He bounds it both on the north side and on the south side by good words and comfortable words.

For he tells me that he is on the throne, and has all power in heaven and earth. And he tells me that he is at my side, with me all the days, even unto the end. Nothing is impossible to me, when I remember these things.

Tuesday—Isa. 52, 7—12.

Christ does not want me to think of religion merely as something which brings peace and rest to my own weary heart; something which makes me a king and a priest unto God, white-robed and golden-crowned; something which will secure for me the glories of heaven at last. Nay, he wishes me, constrained by his love and impelled by his spirit, to conquer new subjects for him.

Up in the heavenly places, he knows every outcast woman, and every neglected child, and every poor drunkard, and every sad heart in the glitter of society, and every dark heathen soul away in the regions beyond. He seeks my love, my sympathy, my service, for these. He desires that these through me may find his salvation. He counts me responsible for them.

Too often, what I crave is a pleasant and comfortable spiritual life, which will make me forget all about trouble and wretchedness. But that is to overlook the purpose for which I have been saved—to glorify God on the earth, and to rescue men who are speeding down to destruction. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!" Mine be these swift and eager feet in days to come.

Wednesday, Acts 13, 9—16.

If the government of Jesus Christ is universal, his grace is minute and particular. He suits himself to the circumstances and the wants of every separate individual. He forgets nobody. He counts none common or unclean.

There are no two faces in the world exactly the same, no two minds, no two histories. What a difference to the fate of man it makes whether he is born in heathendom, like Cornelius, or in Judaism, like Peter; in the heart of Africa, or in the capital of England; under the great wall of China, or in a God-fearing Scottish home! What a difference wealth or poverty makes; the opportunity of a good education, or the denial of such an opportunity; the sur-

roundings which lift upward to holiness and God, or the surroundings which drag downward in the opposite direction! What varieties of temperament there are—hopeful, melancholy, passionate, calm!

But Christ knows all about it. He speaks the right word at the right moment in the right tone. He understands the peculiarities of each man and each woman. He meets each on his own ground. He addresses Peter in one accent and Cornelius in another. And he has room in his reception, his love, his home for me.

Thursday, Acts 10, 34—43.

"The Son of God goes forth to war, a kingly crown to gain." But he does not travel out alone. Behind him his faithful soldiers must march—they help him to the attainment of his purposes. "We are witnesses," the apostle says, "and he charged us to preach unto the people."

Am I anxious to be of use to Christ? It does not matter where I am found. It may be in the humblest sphere. It may be in the most unpromising neighborhood. It may be in the hardest and stoniest soil. But I yearn to be serviceable to him. I commend him by every means in my power. I pray for help to live every day, so that my life may be a consistent testimony in his honor and praise. I ask for wisdom and grace to speak for him to those who are in sorest need of him.

Then, though I am one of the "foolish things" of the world, mine is a sublime dignity. I am bringing him nearer to the hour of his final triumph. I am bidding him persevere, until men fear his name from the west and his glory from the rising of the sun.

Friday, Acts 10, 44—48.

In these Gospel days Jesus has a new fullness of the Holy Spirit to impart. "He hath received gifts for the rebellious," the psalm says. And best of all, his gifts is that of the Divine Spirit, who convinces of sin, who converts the ungodly, who awakens the better life, who quickens the kingdom of God in the souls of men.

May he, who came in the infancy of the church on circumcision and uncircumcision, visit and inhabit and fill me! May he take of the things of Christ and show them to me, glorifying my crucified and exalted Lord! "Soft as the breath of even," victorious as the tongue of fire, may he bless and transfigure my soul!

Saturday, Rom. 10, 1—13.

Here is a door opened to its widest. "Whosoever"—that is the broad, far-reaching, all-embracing Bible word. It includes me. It brings God's message of grace to me. It bids me rise and enter the inheritance prepared for me.

And here is a method of acquisition reduced to its simplest. "Shall call upon the name of the Lord," the verse goes on. Just a cry from my desperation and need; just an appeal to him who is mighty, and as willing as he is strong; just the telling my case to his open ear and his tender heart—there is nothing more elaborate, more arduous, than that asked of me.

And here is a treasure expanded and sublimed to its richest. "Shall be saved," the text concludes. Saved—it is one of the inexhaustible terms of God's Book. There is pardon in it, and admission to the household, and acceptance with the King. There is holiness, too, transformation, power, hope. There is heaven by-and-by, when the race is ended and the fight is fought.

Sunday, Rom. 10, 14—21.

Does not God still provoke me "to jealousy with

that which is no nation?" Does he not anger me still "with a nation void of understanding?"

Amongst the heathen I find that the message of the Gospel finds child-like acceptance and belief. It surely is a rebuke to my tendency to cavil, to carp, to suspect, to deny.

Amongst the heathen I find that the disciple soon becomes a preacher, the convert a missionary, the believer in Christ a herald of Christ. The vast majority of those who are publishing the Evangel in the dark lands of the earth once sat themselves in the very midnight of death. Ah, it reproves me for my strange backwardness to proclaim the good news of God.

Amongst the heathen I find that the martyrs of Jesus are not dead. In China, in New Guinea, in Africa, men and women are ready to die for their faith. I wonder whether, if the sleet and hail fell as pitilessly on me, I should come through the tempest as well. God grant that these strong soldiers of Christ do not condemn me in the day of sifting and sentence.

OUR PULPIT.

THE MESSAGE OF THE MINISTRY OF TODAY.

By Dr. F. W. Gunsaulus, Chicago.

Text: "Seeing we have this ministry, we faint not." II. Corinthians, iv., 1.

"The true minister is the true minstrel of the human soul—the words minstrel and minister have a common root. He organizes the vagrant and apparently opposing sounds, the devious wafts of melody and the split and recalcitrant currents of tone about a common and regnant center. The center is the all-supreme and embracing theme. It alone co-ordinates and compels each aimless shiver of a chord and each stubbornly isolating tonic energy into harmony.

"It is of first importance to note that only the power which commands our admiration can lift us up. 'We live by admiration.' We are made erect and manly by adoration. Before a merely beautiful character, a profound moralist, a true philosopher, a heroic martyr, we do not fall to earth in obedience, as did Saul or Tarsus, neither do we rise to our full height at his command as did the new man, Paul. Divine enough must be that power which endows the minister of men—divine enough to make our unhelped humanity lie full length upon the common earth which is our fate and home if we try to live without that power, and yet divine enough that power must be on the other side to lift man into the image of God and place him permanently on his feet before the problem of life.

Jesus Believed in Man.

"Jesus believed in man, because he believed in God. He revealed man in revealing God. No one ever so depended upon God to re-enforce man at his best. No one ever stayed so faithfully by man at his worst. He would not even save himself at Calvary from man's fury. He would rather trust that man would come again to Calvary, age after age, to find if one drop of his blood still quivered there. But this trust of his in man was fundamentally a trust in God, his father and man's father.

"This, then, is the meliorism which must be Christ's gift to the man who is his minister. It is far from that pessimism which says that the world is as bad as it can be, and is far from that optimism which says that the world is as good as it can be. It is meliorism, as it has been called, and its assurance is in Jesus Christ

when it says that this is not the worst possible world, nor is this the best possible world, but, by the certain victory of Jesus, it shall be the best possible world. This hope keeps the minister from fainting.

"Let us be honest with God and conscience and the fact that it is a hopeless world without this Lord of man unfurling his blood-stained banner of hope. The only pulpit that men respect permanently pours forth the music of the redemption. It is tremulous with the minors of Good Friday. Golf is better than a meaningless gospel. Men scorn to squander an otherwise pleasant hour of their Sunday where two things are not believed—first, the fact that humanity, unhelped from God, is prostrate and despairing; second, the fact that with Christ there come hope, self-respect and manhood.

"People were never as willing—nay, so desirous to go to church as they are now, if Christ is there to get them on their feet. Without him they will not stay to hear your dream of a better day, and with him they will not tolerate any depreciation of humanity or any defamation of the soul of man.

Bread Better Than Gems.

"It is a fearful thing to fail to tell men of Christ in an age both as misanthropic and aspiring as our own. Dr. Roswell Hitchcock mentions a Bedouin in the desert whose piteous condition was this: He had been without food so long that he was starving. His hope was that some other traveler who had already gone that way might have left, by chance or provision, a pocket containing food. Away beyond, near a fountain, he spied what he took to be a traveler's bag, and to his hunger it must contain bread. Slowly and hardly he pulled himself over the hot sand to the little pouch. He took it up and poured out before his vacant eyes a stream of glorious gems. As they wooed the sun by their splendor his famished body fell over, while he murmured: 'Oh, it is only diamonds, only diamonds!'

"Merciful heaven, that this should be an honest description of so much that is called preaching! 'Diamonds, only diamonds!' It is a piteous thing for the preacher and the people. Both are disappointed sadly. Diamonds! And he, the preacher, works so long to find them, and so hard to grind them well, and so unceasingly, perhaps, to set them in a golden paragraph—and they, the people, want only the bread of life. One mouthful of plain bread and you may have the polished dogmas, the glittering periods, the flame-like phrases, the splendid tenses.

Do Not Waste Time.

"Let the preacher say at each year's dawn: 'I have fifty-two precious Sunday mornings before me. I can waste not. I will not take these fifty-two hours from you for any less sublime task or privilege. I do not know enough of politics, sociology, art, literature, music or science to justify your coming to hear me speak on these topics. I know here but one thing, and if I am true to it you will never weary of my use of your time and the expending of my limited strength. My theme has the breadth of God's love and the many-sidedness of his abundant goodness. It is perennially fresh and beautiful. I will not attempt to vie with your other sources of intellectual and spiritual vitality in furnishing you delightful information or high entertainment. If they are valuable to you, it is because each to whom you give your attention is a specialist. So, also, am I.'



BOOKS...

BOOK REVIEWS.

"Comforting Thoughts, Spoken by Henry Ward Beecher, with an Introduction by Newell Dwight Hillis. Fords, Howard & Hulbert, N. Y., Publishers," is the title page of a book beautiful within and without. These extracts from Mr. Beecher's sermons have been made with fine discrimination. They are like a handful of violets wet with the dew of the morning. Every page reveals not only the touch of transcendent genius, but the outflowing of a heart Christlike in its sympathies. It is difficult for anyone who has come under the spell of Mr. Beecher's power to speak of him with measured words. His influence grows as he recedes from us. His words have in them a suggestion of immortality. He spoke for all time. We can think of no better gift to put into the hands of a sick or sorrowing friend than this dainty volume, the contents of which are like the precious ointment which Mary poured from the broken alabaster vase upon the feet of the Master.

"Back to Bethel" is the title of a little book from the prolific pen of F. B. Meyer, and published by The Colportage Association of the Chicago Bible Institute. Its chapters are composed of addresses delivered by Mr. Meyer during his recent visit to this country. It is a kind of book of which we can hardly have too many. It contains the best fruitage of the Keswick school; and is replete with striking interpretations of texts, and with pungent appeals to the conscience. No one can read its glowing pages without having a heightened sense of the glory of the Christian life; and no one can yield to its influence without being led into a life of closer fellowship with the Master, and more complete consecration to his service.

Christian Life and Theology, or The Contribution of Christian Experience to the System of Evangelical Doctrine by Frank Hugh Foster, Ph., D., D. D.—Fleming H. Revell Co.

This is the work of a plodder; and in spite of manifold imperfections and limitations, is a useful book. It evinces a somewhat extensive acquaintance with the literature of the subject, but it handles its material in rather a commonplace manner. From a literary point of view it is lacking in grace and finish, and is often slipshod. There is an absence of that note of distinction which belongs to good literature; hence it makes rather heavy reading. Yet the theme of which it treats is one of absorbing interest, and the reader keeps turning over its pages in the hope that perseverance may find its just reward. Our

author finds the tap root of the Christian life in "the permanent choice of duty as such." Had he been defining religious experience rather than Christian experience even then the definition would have been defective; for the Supreme Choice of religion is the choice of God, as the supreme choice of the Christian is the choice of Christ. Christ does not say "Follow duty;" he says "Follow me;" and it is this personal note that is the distinctive thing in his teaching. The necessity of the translation of the abstract into the concrete our author admits; but his admission is fatal to his original definition. Dr. Foster is altogether right also in making individual experience a ground of certainty but not of absolute certainty—something which has to be verified by the collective experience of the Christian Church, and by the teaching of the word of God. All the book and its lack of the modern spirit because with its general aim we are in entire agreement.

The Soul of a Christian. A Study in the Religious Experience, by Frank Granger, D. Lit., M. A.—The MacMillan Co., N. Y.

According to Professor Granger, the soul of a Christian is a deep, mysterious thing. No plummet line can sound its depths profound. Its experiences are illusive. They are as changeable as the colors in a kaleidoscope. All we can do at the best is to catch glimpses of its passing moods. The book itself is interesting as presenting in a series of dissolving views, variations of the Christian life; but it fails to present in clear relief the elements that are basic, and eternally permanent. In a great deal of what is given we have the soul of the abnormal Christian, rather than the soul of the normal Christian.

The table of contents will sufficiently indicate the scope of the book. After a preliminary chapter on Method the themes touched upon are: The Depths of the Soul; The Oversoul; The Soul's Awakening; Ecstasy; The Dark Night of the Soul; Visions and Voices; Human and Divine Love; Symbol and Ritual; Prophecy and Inspiration; Illumination and Progress; Direction, Confession and Casuistry; and Mythical Theology.

The doctrine of the oversoul is the center of our author's thinking. To this doctrine it is his expressed aim "to try to give a quite positive meaning." In this he seems to have succeeded to his own satisfaction, but his thought is nebulous and intangible. The oversoul is said to be "something beyond personality; the one process of which personality is like an aspect repeated at different centers." There may be those to whom this definition is plain as a pike staff; unfortunately for himself, no doubt, the present reviewer is not among the number. It would, however, be unfair to produce the impression that this book ought to be put

aside as of no value. Running through it there is a rich philosophical, or rather metaphysical, vein. It also takes into account the most recent discussions touching the new psychology. Parts of it are very suggestive. In the midst of a haze of words there are many luminous points shining out like the lamps of a city in a fog. Among these take the following: "The man who has to deal successfully with the souls of others, must first understand his own." "Whenever the soul aspires beyond the commonplace it shares in the life of the spirit." "Erasmus has this true mark of inspiration: he rose above the mere partisan." "The austere sects excite the most enthusiasm at first, but the temperate sects have always been the most durable." "The possession of a single true thought about Jehovah not derived from current religious teaching, but springing up in the soul as a word from Jehovah, is," says Robertson Smith, "enough to constitute a prophet." "The prophet is a nobler figure than one who is a priest and nothing more; but nobler than either, stands the man who out of unfeigned love towards his fellow men, shares in the burdens like Francis of Assisi or Vincent de Paul." "The mere pictorial representation of the life of Jesus, unless it is suffused with moral ideas, has no permanent effect upon the soul." "It is one of the conditions of religious faith that what it contains in thought should be represented as present." "The spirit which has reached the standpoint of complete toleration in matters of thought, and of impartial pursuit of the truth, serves no longer under the banner of partisan religion, but has reached the standpoint of quietism, and of the scientific method."

"The Story of Eva," by Will Payne. 8 vo.; \$1.50. Houghton, Mifflin & Co., Boston.

A character study of rare interest, which holds one's attention from beginning to end, and is a helpful lesson in life to the reader who comes to it—mature in mind and competent to discriminate, but a dangerous pitfall for the crude, the immature mind or the young. Eva is quite an ordinary girl, as to birth and education, but develops an unsuspected depth and decision of character, under trial. She is good and pure and noble throughout the story—but scarcely so much can be said of the hero, Philip Marvin. It is indeed a question whether it is possible for a man to live as he did, contrary to the generally accepted standard of right, having, or growing to have the feeling of fear of discovery—therefore the knowledge of wrongdoing—without deteriorating in moral strength, and integrity beyond redemption. The book is well written and shows a knowledge of the struggles of the "other half," and yet shows the bright, cherry side even of that unhappy condition.

Notes & Personals



J. E. Lynn reports eleven additions at Springfield, O., May 12th.

C. M. Keene reports two baptisms at Nelsonville, O., at prayer meeting last week.

A. P. Cobb closed a three weeks' meeting at Seabreeze, Fla., May 12th with fifteen additions.

A. F. Hensley has closed his work at Wessington and taken charge at Madison, S. D.

B. S. Ferrall reports one addition at Watseka, Ill. They exceeded their apportionment there for home missions.

P. A. Cave writes that he is now "at home" at 2621 E. Broad street, Richmond, Va., after "existing" for two weeks.

Geo. A. Ragan has accepted a call to the pastorate of the church at Batavia, Ill., and enters upon the work June 1st.

E. L. Paston of Cozad, Neb., has been chosen to deliver the oration to the G. A. R. and citizens of Cozad on Decoration Day.

The convention of the Fifth District of Nebraska is in session this week at Fairbury. A good program is prepared.

For the week ending May 15th the receipts for foreign missions amounted to \$2,471.95; a gain of \$491.70 over the corresponding time last year.

E. W. Bowers of Springfield, Mo., recently held a two weeks' meeting at Ash Grove with nine additions. He reports one addition at Springfield by commendation.

J. V. Coombs reports twenty-six accessions at Holton, Kan., May 11th and thirteen on Monday, making sixty-three in ten days. He goes next to Kansas City, Kan.

J. Will Walters of Bedford, Iowa, says: "We continue to enjoy the Lord's presence and blessing here. Eight added last Lord's Day and two the Lord's Day previous."

Alva W. Taylor, pastor of the Norwood church of Cincinnati, O., accompanied by C. R. Neal of Rochester, N. Y., will sail for Europe and the Orient leaving Montreal June 18th.

Geo. F. Hall will deliver his lecture, "The Model New Woman," in the Englewood church, Eggleston avenue, near Sixty-fourth street, on Tuesday evening, May 28th.

D. H. Shields will preach the memorial sermon at Salina, Kan., and deliver the Decoration Day address at Austin Park, 20 miles north of Salina.

Evangelist D. W. Besaw of Cleveland, Ohio, closed a four weeks' meeting at Greenfield, O., where Clyde V. Callahan is pastor, with nineteen additions.

A. C. Downing took charge of the church at Coggon, Iowa, May 1st.

Edward Clutter has just closed a

successful year's work with the church at Brock, Neb.

R. M. Dungan has received a unanimous call to remain with the church at Moulton, Iowa, another year, at an increase in salary. He reports six additions there recently.

E. W. Brickert, pastor of the church at East Side, Des Moines, Iowa, is on a lecture trip in the south. He will visit Dennison, Tex., Fort Worth and Waco. He preached at Houston, May 19th.

L. L. Carpenter of Wabash, Ind., reports nine additions in a few days' meeting at Albia, Iowa, after the dedication of the church there. Other engagements prevented continuing the meetings.

H. F. Burns, pastor at Holden, Mo., writes that the missionary offering of the church there was one-third greater than their apportionment, and that they expect to make a canvass to double the apportionment.

The convention of the Fifth District of Illinois occurs June 4-5 at Chapin. Our space will not permit insertion of the full program. The Chapin church extends cordial invitation to all and will furnish free entertainment.

John D. Austin, pastor of the Mission church of Bloomington, Ill., reports five additions May 12th, making ten for the first four sermons. The interest in the mission continues to increase. Audiences are large and attentive.

J. W. Taylor of Benton Harbor, Mich., has just closed a short meeting at West Point, Miss., where A. P. Finley is pastor, with thirteen additions. C. W. F. Daniels, singing evangelist of Ionia, Mich., had charge of the music.

L. F. Faulders of Arcola, Ill., reports three additions there recently. Their offering for Home Missions was over four times what it was last year, and for foreign missions an increase of over 40 per cent. Bro. Faulders will preach the memorial sermon for the G. A. R.

During a week's meeting in Capay, Cal., G. A. Ragan resurrected a dead church—dead five years—organized a Sunday school of 30 members, raised money for the employment of a preacher and secured the services of George Meeker of Berkeley for regular Sunday afternoon meetings.

J. E. Deihl of Ipava, Ill., is to deliver the Decoration Day address there May 30th. He delivered the address to the High School graduating class at Ipava, and also at Table Grove. The Ladies' Aid society at Ipava has purchased the brick and begun the erection of an addition to the church building for a work room.

One addition reported by T. A. Lindenmyer at Saybrook, Ill., May 5th. Bro. Lindenmyer preached the baccalaureate sermon to the graduating class of the Saybrook High school May 12th. He preached at Woodbine, Iowa, last Sunday, and will be there again

May 26th. He will deliver the Decoration Day address at Saybrook May 30th.

J. Stuart Miller of Austin, Minn., has opened a mission at Cedar City, where he will preach twice a month.

Gilbert J. Ellis, secretary of the Central District of Iowa, writes as follows: "The annual convention of this district will be held with the church in Pleasantville May 27-29. The program will be interesting. The best speakers in the district will take part. The convention will be short, and all should attend from the beginning to the close."

The two-page advertisement of the Quaker Valley, Mfg. Co. of Chicago, which appeared in our last week's issue, is one of the largest single advertisements ever contracted for this paper. This is probably the largest mail order advertising covering but a single line of goods in the country. This great expenditure for advertising

WOULDN'T SELL IT.

Her Pure and Clear Complexion Not For Sale.

A Cornell girl was put on a Grape-Nuts diet and discovered some facts. She says: "While a student at Cornell I suffered from improper diet. The banquets and other social functions—with their rich refreshments—served to completely upset a stomach already weak from rich pastry, highly seasoned meats, and confections furnished by loving parents at home.

"I became irritable, nervous, and my appetite became more and more capricious. Only rich, highly seasoned food suited me, and this further wrecked my health. I was sallow, having lost my pink and white complexion. I became dull eyed and dull brained, the victim of agonizing dyspepsia and intestinal trouble.

"I was finally forced to leave school and came home an irritable, wretchedly sick girl. The plainest food disagreed with me, and I bade fair to starve to death, when a physician advised my physician to put me on Grape-Nuts Food diet. To make a long story short, the transformation from wretched ill health to good health was marvelous. I liked the new food so well, and it agreed with my tortured stomach perfectly, regulated my bowels, my headaches left, and the color of the skin gradually grew better. In 8 months I found myself rosy, plump, and strong.

"I would not sell my clear complexion, bright eyes and general good feeling for the costliest, richest mess of Delmonican pottage.

"I returned to Cornell, finished my course, and can now study, think and live. The food that enabled me to regain my health I shall never forget." Name furnished by Postum Cereal Co., Ltd., at Battle Creek, Mich.

is evidence of the faith of these people in their goods, otherwise they would not make such an outlay to distribute samples of it. We believe this concern is reliable and that any who take up their proposition will find their goods and their dealing satisfactory.

On Tuesday evening of last week occurred the first commencement exercises of the New School of Pastoral Helpers, organized last autumn in connection with the Central Christian church, Cincinnati, Ohio. The need of such a school had presented itself to A. M. Harvuot, the pastor of the church, in such a manner that he felt impelled to attempt the organization of an institute in which young women could be trained for such lay service as would assist pastors in their work. A faculty was gathered numbering some five or six members, and regular instruction was given throughout the winter to eight or ten young women from various states who presented themselves as students. The culmination of the course was reached on Tuesday evening, when the commencement exercises occurred in Central church in the presence of an audience that tested the capacity of that spacious building. The commencement sermon had been preached on the previous Sunday by J. A. Lord of the Christian Standard, and the address on Tuesday evening was made by Herbert L. Willett of Chicago. The school is as yet in its infancy, both as to age and resources. Its needs are various. It should have a longer course of study, a large faculty and some adequate classroom facilities such as have been impossible during the past year. These things can only come as money is secured, but a beginning has been made, and Mr. Harvuot is to be congratulated upon the success of the first year's work. The young women who go out from this school will be found competent helpers in any church, and we see no reason why helpers for churches of all communions should not be trained in this school.

An event of exceptional interest occurred at the University of Chicago on Thursday of last week in the reception given to M. Cambon, the French Ambassador to America, who came to give final expression to the compact made between the French government and the University of Chicago for the establishment at the University of a branch of the Alliance Francaise, whose purpose it is to encourage studies in French history, literature and art. Instructors will offer courses amounting to five hours a day in this department, and the exceptional opportunities offered make it possible for students preparing to study abroad to fully equip themselves in the necessarily pre-requisite studies. This event gives renewed assurance to the high estimate in which the leading American universities are held by those of other lands, which is of the our own institutions of learning and

eign people, and establishes at the same time a bond of union between greatest profit to the entire student class.

ABOUT CHILDREN'S DAY.

The first Sunday in June is the time. That day is now at hand. The amplest preparation should be made for it. Money should be laid by in store. The exercise should be practiced. The songs should be sung over and over every week, so that the children will be familiar with them. No pains should be spared to make the day a brilliant success.

One thing is certain: The children can be depended upon to do their full duty. They will do anything they are asked to do. They will save money for months; they will meet to rehearse the exercise; they will talk about it at home and urge their parents to attend and to help, if they are told to do so. If there should be a failure in any school, no part of the blame will lie at the door of the children.

The Sunday Schools have given in twenty years \$373,000 for Foreign Missions. Last year they gave \$43,000 for this purpose. The number of schools that gave was 3,260. The society hopes to enlist this year not less than four thousand schools and to secure from them fifty thousand dollars. That is not too much to ask from such a great host of willing workers.

Last year, in Illinois, 397 Sunday Schools gave \$5,137.58 for Foreign Missions. In Indiana, 364 schools gave \$4,343.48. In Iowa, 296 schools gave \$3,563.53. In Kansas, 229 schools gave \$2,031.30. In Missouri, 347 schools gave \$3,322.31. In Ohio, 383 schools gave \$7,059.46. In Kentucky, 182 schools gave \$2,935.04. In these states more schools gave than in any others, and they gave more largely than the schools in any other states. Others may have done quite as well, or even better, all things considered. But those gave most money for the work. Illinois has the largest number of contributing schools, and Ohio the largest amount contributed. The Sunday School in Allegheny has led all the schools for years in the amount given.

The Foreign Society could not have done the work it has done if it had not been for the gifts of the children. But this is only a part of the good that Children's Day has done. Many thousands of children have had their attention directed for the first time to those who have no knowledge of God or of the gospel of his grace, and to their needs. They have been trained to give to support the Lord's work at home. There is nothing more needed now than the consecration of the money power of the world to the cause and kingdom of Jesus Christ our Lord. The observance of Children's Day is a help to that end.

Let the children know what their gifts have done. They have enabled

the Society to enter the pagan world; to send and to support men and women in the regions beyond; to erect homes, chapels, schools, orphanages, dispensaries, and asylums. In our hospitals over fifty thousand people are treated from year to year. These are helped in their time of suffering and peril; they all hear the gospel preached; the judgment day alone will reveal all the good accomplished by the offerings made on Children's Day.

The money raised should all be sent to F. M. Rains, Box 884, Cincinnati, Ohio, without delay. If the matter is not attended to promptly the money may be used for other purposes. It is expedient to keep faith with the children who give the bulk of the money.

Children's Day should be made the climax and the crown of the entire year. The house should be suitably decorated. Flags and flowers and mottoes should be freely used. Parents and friends should be invited to attend. They should be made to understand that they will be most welcome and that they will miss a great treat if they remain away. They should be asked to help swell the offering. They will do so gladly if they have an opportunity. Let the community know that Children's Day is no ordinary event, that it ranks with Christmas and with Easter and with the Fourth of July. It is a great day because of the good done in it.

OLD SOAKERS.

Get Saturated with Caffeine.

When a person has used coffee for a number of years and gradually declined in health, it is time the coffee should be left off in order to see whether or not that has been the cause of the trouble.

A lady in Huntsville, Ala., Mrs. S. M. Brazier, says she used coffee for about 40 years, and for the past 20 years was troubled with stomach trouble. "I have been treated by many physicians but all in vain. Everything failed to perfect a cure. Was prostrated for some time, and came near dying. When I recovered sufficiently to partake of food and drink I tried coffee again and it soured on my stomach.

"I finally concluded coffee was the cause of my troubles and stopped using it. I tried tea and then milk in its place, but neither agreed with me, then I commenced using Postum Food Coffee. I had it properly made and it was very pleasing to the taste.

"I have now used it four months, and my health is so greatly improved that I can eat almost anything I want and can sleep well, whereas, before, I suffered for years with insomnia.

"I have found the cause of my troubles and a way to get rid of them. You can depend upon it I appreciate Postum."

Correspondence

C. R. SCOVILLE AND EAST SIDE CHURCH.

Seven months ago our present pastor, Rev. E. W. Brickert, took charge of our work. We had been some months without a pastor and were quite discouraged and poorly organized, but Bro. Brickert soon had us inspired to undertake the largest things for God which we had ever assumed in our history, and had us well organized and thoroughly in hand. He had preached but a few sermons until it became commonly known that he was a man of power. The attendance rapidly increased until he has for some months preached to the largest audience in the East City.

After hearing a few discourses, Mr. J. C. Painter, one of the best and well-known men in the city, and daughter, Mabel, accepted the gospel and were baptized, and are now among the noblest and most devoted workers in the city. Others followed, some almost every Lord's day, until fifty-six were added to the saved. New life was infused into every department, perhaps the most noticeable improvement being the choir.

The pastor's wife, nee Miss Zaldee Shipley, a superior artist both in voice and pianoforte, and of whom a former dean of Drake university said: "I have never heard a singer who unites more happily art and heart in her singing," became our soloist and chorister. There is no more popular sacred soloist in the city. And she has so enlarged the chorus until she has now more than thirty voices. Of course, it goes without saying that we have the best music in the East City.

At the annual election of officers in January some excellent people were added to the official board, and now it is composed of twenty-seven strong Christian characters.

As soon as Evangelist Scoville came to Des Moines our pastor began to plan to have him assist us in a meeting. With him the result was not a guess. He knew and expected large results, for Bro. Scoville had assisted him some years ago, when in about ten days 111 were added to the Lord.

The evangelist agreed to come, so pastor and church began preparations for a great campaign.

Prayers many and fervent were offered to God for a great victory in the Lord.

The pastor's sermons for some time were especially fitted to prepare the church for a great meeting. The city was divided into several sections and a good leader appointed to see that every home should be visited and those without church connections were to be pointed to Christ and all

invited to come to the meetings. The pastor preached thirteen days prior to the coming of the evangelist and thirty-three were added. During the time we enjoyed but two fair days, eleven were stormy. Then came both fair weather and the Evangelists. Everything was in readiness; hundreds of calls had been made and the church aroused by the preaching of the pastor. The field was ready for the Evangelists and they for it. Bro. DeLoss Smith took charge of the music. He is an excellent leader of song and a soloist above the average, but too modest to render many solos, but was ably assisted by our soloist, Mrs. Brickert; also the Misses Delmage and Nourse assisted some. One evening Central Church came over 100 strong and lent us a helping hand; then the next evening University Place treated us with the same kindness, for which we were deeply grateful and thanked God.

When Bro. Scoville began to preach some one said: "Truly, no evangelist ever spake as this man spake," which is largely true, judging by results. The first nine days 100 souls were won to Christ. This is phenomenal. This was the greatest meeting the evangelist ever held for the length of it. Both the first and second weeks were larger here than at either Central or University. After Bro. Scoville's coming 202 were added—235 in the whole meeting.

On the last Sunday evening of the meeting everything being prepared by the pastor, Bro. Scoville called for \$1,200 to free the church of debt, and this sum was soon raised. He proved himself a master in this line also. This was the greatest meeting ever held in East Des Moines.

Since the coming of Bro. Brickert 291 have been added and the church cleared of debt. We hope his pastorate will be continuous.

We rejoice that we are to have Bro. Scoville with us again two years hence, the Lord willing. And we hope he will have Bro. Smith with him.

We believe Charles Reiga Scoville to be the greatest living evangelist, and we hope that he may be spared to the church and world for many years yet, for "For him to live is Christ." A Member.

IOWA'S NORTHWEST DISTRICT CONVENTION.

The district convention of the northwest district of Iowa was held May 13-16 at Fort Dodge. While the attendance was not so large as was expected and the different parts of the program were not carried out as was hoped for, yet the convention was full of interest and resulted in good.

One of the unpleasant facts reported is that there are so many pastorless churches. We can use several pastors here who can work on moderate sal-

IS IT AN EPIDEMIC.

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease.—Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

Today we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—Bright's disease.

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of the Christian Century to benefit its readers at every opportunity and therefore we advise all who have any symptoms of kidney or bladder trouble to write today to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

This is one of the ripest fields for the primitive gospel. "Come over and help us."

Plans were laid to supply these churches as rapidly as possible. This will be done by getting a co-operation of the weaker churches so that two or more places can employ a pastor at a respectable salary.

It was recommended that a committee be appointed on unworthy preachers and that it be separated from the missionary enterprise, where it has hitherto been.

It was also planned or suggested that some distinctive Bible School work should be done this year in the district. This is a part of work needing greater emphasis and if the plans are executed, and we believe they will be, there will be much good accomplished.

The convention selected the follow-

ing officers for the ensuing year: President, E. C. Hornady of Farlin; vice president, F. C. Aldinger of Cherokee; corresponding secretary, F. H. Lemon of Lake City. These brethren are all excellent men and will push the work to success. The convention will be held at Estherville next year.

F. L. Davis.

MURRAY, IOWA. LETTER.

I want to tell your readers a little about the historic Murray church. It is due the congregation, for it has had for years a reputation over the state of being a "preacher killer" and "bad church." Now, I wish the churches to know that this is not true. It may have been partly true at one time, but it is not now. This is not an impulsive report. I know whereof I speak. I have been here eighteen months and saying nothing about the past, I know it has been one of the most pleasant pastorates I ever have held. This is a good church and I want you all to know it and rejoice. Let me report, aside from fine social and spiritual conditions, about fifteen hundred dollars for missions here and abroad, and fifty-two additions in that time. We are up in all goods things and we are planning for much in future days.

There were ten additions here last Sunday.

W. E. Harlow and singer have just closed a good meeting at Osceola. Fine audiences; thirty additions.

Wanted—A good pastor for Hopeville—half time.

The cause prospers at Leslie.

We have a lot and foundation and about thirty members at Afton.

The Murray people presented their pastor with a gold watch last Sunday.

The bi-county convention (Clarke and Decatur) meets at Weldon, May 23-24.

Brother John Brisbon and Clyde Wilson were in the Burlington wreck last week, near here, and are both in dangerous condition.

Mrs. M. A. Lucy, one of our faithful trustees, has moved to Perry, Okla. We shall miss her. Our loss becomes their gain.

W. W. Wharton.

NEBRASKA SECRETARY'S LETTER.

Wickham and Givens report 6 additions in the Gering meeting. They may go to Chadron before the Mt. Zion meeting on account of smallpox at or near the latter place.

Bro. D. M. Sayles reports two added at Lincoln School house, near Ough, at his last appointment there.

Atwood had 19 additions in 21 days' preaching at Tekamah. He expects to dedicate the new church free of

debt save to church extension, on the 19th inst.

E. C. Whitaker, formerly of Bradshaw, is now at Exira, Iowa. He still has an interest in Nebraska and her work. He took occasion to write me as to a place in the state wanting work done. Truly, the fields are many.

Among other good speakers at the state convention will be B. S. Denny of Iowa.

I spent a part of one day and an evening at Wymore in company with Bro. Schell, secretary of No. 5. The church there needs encouragement, and some steady ministry. Financial difficulties seem to be about the only real ones at this time. Some splendid people are there. We spent a very pleasant time in the home of Bro. and Sister Summers, and also with Bro. Bridenthal.

The program committee for the state convention program met at Beatrice on Thursday of last week, and mapped out a good program. It only remains to get the parties at work. D. A. Wickizer and family were in Des Moines last week. W. H. Waggoner filled the Beatrice pulpit on the 5th.

Hebron convention passed nicely. The attendance in the earlier part of the session was not large. Have not heard from it since the close. A. A. Arthur was a visitor at that meeting.

Have you remembered Home missions yet? Now is the time to do this. Let us send up a largely increased offering for the work in states now practically destitute. Save America for Christ and His church.

Lincoln First Church had within \$200 of the first \$2,000 raised for their new building. They will proceed cautiously and pay as they go. The lot is on the corner of 14th and M streets, across the street from the Sanitarium. A fine location.

John T. Smith has closed the Shubert meeting with 66 additions all told. It was a wonderful meeting, and no doubt our good brother is feeling quite happy over the result. Is not this the biggest meeting in the state this missionary year?

Now for the home stretch on Nebraska work. June 30th closes the books for this year, and July 1st opens a new set. Which do you want to be found in?

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FROM INDIANA.

G. S. McGaughey has been called for half time at Bloomingdale. He has accepted and will move there soon. Bloomingdale is the seat of a Quaker academy.

The writer held a meeting at Marshall with three confessions.

A. Plunkett, of Crawfordsville, lately held a meeting at Manhattan, which resulted in 17 additions to the church.

A. L. Platt is doing good work at Brazil. May 5 one was added to the church and the Lord's Day before there were eight. In our last report, by some mistake, we were made to say there were 25 additions in the meeting at Brazil. It should have been 205.

Last Lord's Day there were three additions to the church at Rockville. O. E. Tones of Irvington is their wide-awake pastor.

L. V. Barbre.

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West of Chicago or St. Louis tickets for this occasion may read, going any direct route and returning any other direct route if desired; and other variable routes may be used for small additional amounts—such, for instance, as going direct to San Francisco and returning via Portland and St. Paul, \$9.00 extra.

Tickets will be on sale July 4th to 12th inclusive, limit for return, August 31st. This same rate will apply from all points on the Lackawanna Railroad east of Scranton. For rates from other points write T. W. Lee, General Passenger Agent, 26 Exchange Place, New York City.

Eastern Department.

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Fireside Chat.

There were seventeen additions to the church at Beaver Creek, Md., on Sunday, the 5th. W. S. Hoyer, who is pastor there, writes that the outlook at Waynesboro, Pa., is also very good.

The meeting at Calhoun Street Church, Baltimore, closed with thirty-one additions. As usual the house is overcrowded on Sunday evenings.

Next Tuesday W. J. Wright of Washington, D. C., is expected to address the Disciples' Club, New York. The meeting will be at the Sterling Place Church, Brooklyn.

The Tribune Home for Working Girls, Baltimore, reports \$181.96 as the full amount of its Easter receipts as follows, already reported in these columns \$138.75 and through the lady managers \$43.21. The lady managers' receipts were as follows: Through Mrs. Christie, \$3; through Mrs. Garrett, \$10; through Mrs. Menshaw, \$1; through Mrs. Lawton, \$2; through Mrs. Javins, R. A. Metz, \$1, otherwise, \$5.66, making \$6.66; through Miss Duvall, Geo. W. Russell, \$1, otherwise, \$1.55, making \$2.55; through Mrs. Hood, \$5.50; through Mrs. Kines, Miss Ruth Stotlemeyer, \$1. Miss Mary Stotlemeyer, \$1; Mrs. Josephine Stotlemeyer, \$1; Mrs. Fannie Sweeney, \$1; Mrs. Florence Fairbanks, 50 cents; Mrs. Lawson, 10 cents; friend, 40 cents; making \$5; through Mrs. McDonal, Miss Fannie Nicholson, \$1; Miss Ella Sutton, \$1; B. F. Newcomer, \$5; friend, 50 cents; making \$7.50. Also a hall rack through Mrs. Foard as follows: Beaver Creek friends by Mrs. Rice, \$9, and Mrs. Foard, \$1; making \$10.

H. H. Moore, of Mathews, Va., has taken up the work at Manchester.

J. H. Troy, pastor of Huntingdon Avenue Church, Baltimore, will be free to enter into engagements for revival meetings during July, and he may be addressed at 327 E. Huntingdon avenue. Bro. Troy will hold a good meeting.

The First Church of Wilson, N. C., recently celebrated the thirteenth anniversary of its organization. B. H. Melton has been the pastor for the last four years and during that time the congregation has doubled its membership and raised for all purposes nearly \$16,000.

The annual convention of the seventh and eighth districts of Illinois will be held at Cairo July 22-26. The program will be announced in due time.

The church at Canton, Ill., recently celebrated the tenth anniversary of its organization. A program of interest was rendered in which the history of the church was gone over from its beginning.

FROM MARYLAND.

The writer visited the churches in the interest of the May offering as follows: Ninth street and Whitney avenue, Washington; Calhoun street and Missions at Fulton avenue, St. Paul street, and Fort avenue, in Baltimore; Joppa in Hartford county, and Second Church, Hagerstown.

We took the offering at Boonsboro on the 12th. Will take it at Rockville and Redland the 19th. W. D. Hoyer had 17 added at Beaver Creek on the 5th, mostly the result of a meeting at Smoketown nearby. He began a meeting at Beaver Creek the 12th. Cephas Shelburne of Roanoke, Va., joins him on the 14th. Their offering was over \$80 for American missions. We had three added at Rockville on the 5th by letter from Sterling Place, Brooklyn. At Boonsboro on the 12th six were added by letter from Beaver Creek. Lots are still selling at Bethany Beach, Del.

J. A. Hopkins.

Rockville, Md., May 14.

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Woman and Home.

THE HAND OF PROVIDENCE IN OUR MISTAKES.

By Margaret E. Sangster.

The hand of Providence in our successes, our accomplishments, our deliverances is easily recognized by our quickened or grateful perceptions, but less easily and readily, as a rule, do we acknowledge the same kind and wise hand in our mistakes. Yet in most lives the latter equal, if not exceed, the former in the experiences of the passing years. Our motives are so curiously mixed, our foresight is so short, and our limitations are necessarily so many that we are constantly blundering, now turning in this or that direction when another would be the better one to take, now remaining in a place when we ought to leave it, and changing a place when we ought to remain in it, until, as we draw near the sunset, we are fain to bemoan our lack of judgment, and wish in vain that we had our lives to live over again. After the event it is often quite plain to us that we should have acted in another way, and we see clearly where we were wrong and what would have been the wiser course of action. But at the time our eyes were holden and we did not perceive the indications plainly.

Especially when our mistakes affect the lives of others, as when parents by a certain decision modify or entirely change the circumstances and future position of children, or as when, at a turn in the road, our stepping to this side or to that arrests our fortunes and gives us the downward push instead of the upward, we are apt to cast the blame wholly on our fatuity and to leave Providence quite outside the reckoning. And, taking this view, it is not strange if we grow cynical and morbid and eat our bread in bitterness and look with envious wonder on the comrade who has outstripped us in the march.

If, however, we accept the sweet and comforting doctrine that our whole lives, from the beginning to the ending, are under God's sovereign control, that while we are free to choose still, for reasons infinitely kind and far-reaching as eternity, the love that outlasts time and sense permits our errors, we shall escape the danger of complaint or weak chagrin. True, we did on some occasions act on impulse and with childish precipitancy, and again, on another, we suffered meretricious reasoning to mislead us, but all the while we were God's dear children and he had not let us go, and there was some need in our nature which even he could not have supplied unless the discipline of life had made us aware of it. There are characters which cannot be developed except by contact with pain and disappointment.

There are strong and noble souls which arrive at their full estate only by wrestling against wind and tide. There are exceptional temperaments which would never find God unless driven to his arms by stress of sorrow and desolation of defeat.

Again, it often happens that the last result of an apparent mistake is happiness for the very persons who seemed most disastrously influenced by it at first. Wealth flies and luxuries are abridged, but the sons and daughters, bravely facing poverty, are better equipped for the struggles before them than they would have been had the path been altogether smooth. By a certain decision, regretted and lamented in solitude and silence, we have closed, at one or another period, a door of our lives which we can never open again. When we locked that door we lost the combination, and never in all our immortality can we discover that forfeited secret.

And yet, where for us there would have been, perhaps, joy and ease, there has been instead blessing and the ability to bless, a wider field of influence, a surer sense of power and the going on to a firmer and higher vantage ground. In our mistakes, and, being finite and sinful, we are always making them, let us not be utterly disheartened, since back of them and back of us is the guiding hand of one whose love and wisdom never err.

Beyond the smiling and the weeping, Beyond the sowing and the reaping, as Bonar's lovely hymn puts it, we shall be soon. But even more consolatory is the reflection that beyond these varied experiences, while we stay here, are God's tender care over us, God's purpose for our benefit, God's clear sight for our blurred vision and God's never-slumbering providential love.

HEAVEN'S REMEDY FOR TIRED SOULS AND BODIES.

Louisa S. Weightman.

Weariness of body is simply an effect and not a cause, and any good physician should seek at once to find the real root of the trouble and deal with that. Perhaps all of us would be greatly surprised to find out what a number of apparently contradictory symptoms can be traced back to one and the same cause.

Mrs. Look-ahead is overwhelmed with household cares; Mrs. Work-a-day spends too many hours at the sewing machine; Mrs. Good-all has so many church duties to perform that she is on the verge of nervous prostration; Mrs. Bustle has no time to read the church papers or helpful books; Mrs. Fretful never gets time to rest. She is certain it is not her fault, she would be glad to pause once in awhile, but what with all there is to do, and the children nagging all the time, she can find no stopping place.

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All these symptoms point to one disease—an unrestful soul externalizing itself in an unrestful body. Mrs. Look-ahead is trying to crowd the future into the present, forgetting that "sufficient unto the day is the evil thereof." She needs the sedative which is found in the promises "As thy days so shall thy strength be" and "My peace I give unto thee." Mrs. Work-a-day is caring too much for outward appearances; following the world's standard and forgetting the rule, "Whose adorning, let it not be the outward adorning of putting on apparel." Mrs. Good-all needs to learn the lesson taught by the Master to Martha which was not that of the absence of service, but of restful unworried service.

In answer to the great heart-cry of humanity for rest comes the divine offer of peace and so to Mrs. Work-a-day, Mrs. Good-all, and all who are letting their work chafe and fret them is the promise given "I will keep him in perfect peace whose mind is stayed on me, because he trusteth in me."

And now comes Mrs. Bustle who has too much self confidence—of the kind that gives out suddenly. She is constantly saying to herself "I can do all things" but forgets to add "through Christ who strengtheneth me" and so she is always beginning tasks which she never finishes. She is in a constant rush, and not until she hears the voice of him who alone can stay the raging waves of human passion will she grow restful or useful. And how

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about Mrs. Fretful? Well, she also sorely needs peace. Not the false peace of indifference, but that calm, steadfast, patient, enduring peace which grows out of love and unselfish thought for others.

"In quietness and confidence shall thy strength be." With God's own peace enfolding and filling us, none of us can ever feel fretful, worried or discouraged. How well the Great Physician knew the human heart when he gave to the world of unrest his precious legacy "Peace I leave with you, my peace I give unto you." This is the cure for all the restlessness of the human heart.

ON BETTING.

By the Rev. Charles Kingsley.

The following letter was written by the Rev. Chas. Kingsley to his son: "My dearest boy—There is a matter which gave me much uneasiness when you mentioned it. You said you had put into some lottery for the Derby races, and had hedged to make safe. Now all that is bad, bad—nothing but bad. Of all habits, gambling is the one I hate most and have avoided most. Of all habits it grows most on eager minds. Success and loss alike make it grow. Of all habits, however much civilized men give way to it, it is one of the most intrinsically savage. Historically it has been the chief excitement of the lowest brutes in human form for ages past. Morally it is both unchivalrous and unchristian. It gains money by the lowest and most unjust means, for it takes money out of your neighbor's pocket without giving him anything in return. It tempts you to use what you fancy is your superior knowledge of a horse's merit—or anything else—to your neighbor's harm. If you know better than your neighbor, you are bound to give him your advice. Instead you conceal your knowledge to win from his ignorance; hence come all sorts of concealments, dodges, deceit—I say the devil is the only father of it. I'm sure, moreover, that the headmaster would object seriously to anything like a lottery, betting or gambling. I hope you have not won. I should not be sorry for you to lose. If you have won I shall not congratulate you. If you wish to please me, you will give back to its lawful owners the money you have won. If you are a loser in gross thereby, I will gladly reimburse your losses this time. As you put it, you could not in honor draw back until after the event. Now you can give back your money, saying that you understand that the headmaster and I disapprove of such things, and so gain a great moral influence. Recollect always that the stock argument is worthless. It is this: 'My friend would win from me if he could,' therefore I have an equal right to win from him.' Nonsense. The same argument would prove that I have a right to maim or kill a man if only I give him leave to maim or kill

me if he can and will. I have spoken my mind once and for all on a matter on which I have held the same views for more than twenty years."

Queer Customs Among Passengers.

In cold weather all Japanese travelers carry rugs, for the cars are heated merely by long steel cylinders filled with hot water and laid on the floor. Spreading his rug out on the seat—a Japanese never sits on anything not perfectly clean—the passenger shakes off his geta or wooden clogs, and curls his feet beneath him. The next move is a smoke, in which both men and women indulge. A tiny pipe is commonly used, which never contains more than a wisp of tobacco the size of a pea and affords not more than one or two puffs to the smoker. The ashes are then knocked out on the floor and another wisp stuffed in and lighted from the smoldering ashes just rejected. At every station there are vendors of the little mandarin oranges. Every passenger buys a dozen or more and eats them in a short time, throwing the skins about the floor. Boys pass by with tea in tiny earthen pots, a cup placed over the top. The price is three sen (a cent and a half). The teapot is left in the car. The Japanese throw all sorts of refuse about and the car soon presents a very untidy appearance, or would do so if it were not for the porters, who come in at odd stations and clean up.—New York Sun.

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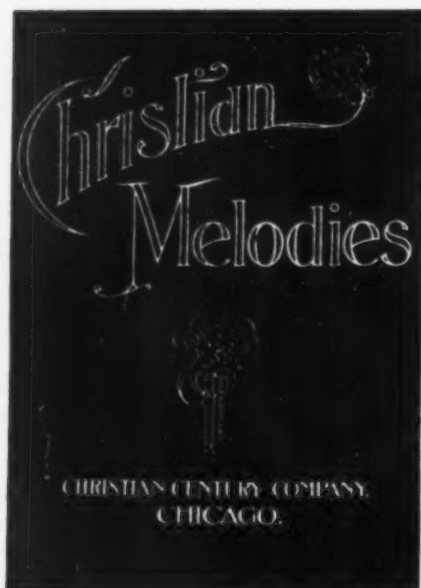
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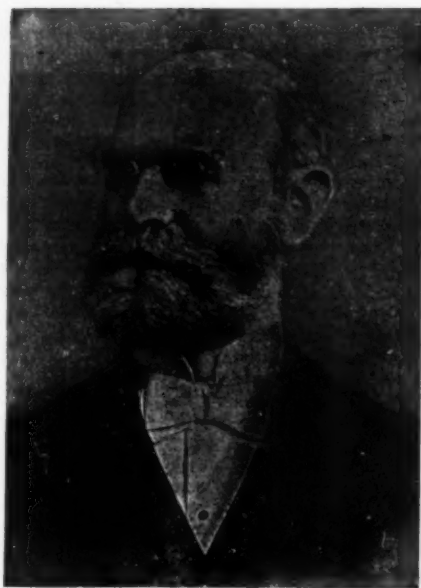
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